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Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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CHARLES BOYER, S.J.

Vestigia Ecclesiae - Elements of the Church

HUGH McEWAN

Monsignor Journet's Study on the Church

PRUDENCIO DAMBORIENA, S.J.

Trends of the Ecumenical Movement in American Protestantism

ALPHONSUS RAES, S.J.

Mar Ivanios and the Reunion of the Syro-Malankarites with Rome

COMMENTS AND DOCUMENTS

Pope Pius XII and the East - a Conference by Cardinal Agagianian

A Recent Letter of Dr. Hans Asmussen to German Lutherans

ECUMENISM AND REUNION - AROUND THE WORLD

BOOK REVIEWS

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VESTIGIA ECCLESIAE — ELEMENTS OF THE CHURCH

In ecumenical circles during the last number of years there has been a good deal of discussion about the *vestigia Ecclesiae* (literally, "traces or marks of the Church") which can be discovered in the various Christian confessions. The term *vestigia Ecclesiae* goes back at least to the time of Calvin who gave it a dogmatic connotation: his own confession, he declared, was the true Church; but he admitted that there were marks or traces of this Church to be found in the other Christian communities.

At its meeting in Toronto in 1950, the Central Committee of the World Council of Churches made reference to the *vestigia Ecclesiae* (terming them "elements of the Church") and listed some of them as being: the preaching of the Word, the teaching of the Holy Scriptures, and the administration of the sacraments. The Committee considered that these elements constitute a "fact of real promise and provide an opportunity . . . for the realization of a fuller unity."

However, at Evanston in 1954 the Assembly apparently did not welcome the term in question which in itself connotes a pejorative sense: vestige, sign, or mark always suggests the absence of all that these words implicate. Therefore, to signify the positive elements that each member-church of the World Council recognizes in the other member-churches, the delegates preferred to use the term "gifts of Christ."

We should like at this point to define these *vestigia,* however designated, as they appear in the light of Catholic doctrine. But before doing this, it would be useful for us first of all to examine a different conception which is to be found in a number of contemporary Protestant works.

According to this conception, there would be a *vestigium Ecclesiae* wherever the gift of God were not fully accepted. In other words, one would say that there were simply elements of the Church in that situation where the fullness of the Church had not been integrally realized. There would have to be either a completeness or a simple element; no other hypothesis would be admissible.

Evidently, in accordance with this view, we should never find anything but marks or traces of the Church before the Second Coming of Christ *(the Parousia).* In no matter what confession the plan of God is always meeting with resistance, with rebellion, or at least with negligence. For the fullness of the Church to be a concrete reality, all of Israel would have to be converted; it would be necessary, further, to integrate all the *vestigia,* the realization of which would mean the union of all Christians in the same faith and in the same worship. And even that would not suffice, for the plan of God is one of mercy which reaches out to all men. It is the entire human race which must become Christian and belong to the same Christian community. But even then completeness would be lacking, for there would still remain the

lukewarm and the sinners who would go counter to the designs of God. The hope of plenitude can have no real basis except it be reserved for the end of the world. Will that completeness, then, become a reality after the *Parousia?* Still not yet, at least for those who believe in the ultimate salvation of all men and the termination of hell — but where can one find this doctrine in the Bible?

Here another difficulty presents itself. In our day, at least, there seems to be sufficient agreement among Christians to admit the institution of a visible Church by Jesus Christ, even despite differences over the conditions of that visibility. But if deficiencies on the part of human beings create gaps in the institution of the Church, who can guarantee that there where we believe the kingdom of God to be established we will not find ourselves instead before a void created by the bad will of men? For, after all, the actual response of the human heart is something invisible. The subjective actualization of the divine plan remains a secret known to God alone. One cannot be really certain exactly where it takes place. We are thus referred back to the invisible Church, just as before we had seen an appeal made to the Church of the Saints.

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Our critique already suggests that the divergence surrounding the *vestigia* proceeds from disagreement regarding the concept of the Church. Both the fullness and the *vestigia* of the Church depend on what the Church essentially is.

Let us, to begin with, be on our guard against any ambiguity on the part of the term "plenitude"; one must beware of confounding the fullness of the Church with the constitution of the Church. Just as an individual is truly a man and not only a human element even when he has not yet perfected all the potentialities of his mind and body, so too the Church can be constituted in all her essence even though she has not yet been brought to her completion, since by this latter term is understood all the perfection of which the Church is capable, or the realization in her of all the designs of God. For the Church to be it is not necessary that all men belong to her or that they practice their faith in an intensive manner.

If a Church exists possessing the essential elements which Christ willed for His Church, then that is the Church of Christ, even if she is still capable of development and progress, or even when she counts both sinners and the lukewarm among her members.

* * *

Certainly, one cannot contest the fact that Jesus Christ founded a Church nor even that He founded a Church for the time preceding the *Parousia.* In fact, for the period subsequent to the Second Coming of Christ there would be no need for referring to attacks of the gates of hell, to the judgments which the Church has to render in regard to her members, nor to the sins which she has to remit. Consequently,

it cannot be impossible to discover the essential characteristics of the Spouse of Christ. The Saviour owed it to Himself to indicate them clearly to us. When God offers us such a gift, He makes us capable of recognizing it. Thus, we will recognize the gift of the Church by listening to the word of Christ. The Church of Christ is that which He declared it to be. He established it by giving it a body of principles, the Sacraments, an organization. The Church which will possess those principles, will administer those Sacraments, and will realize that organization will be the Church of Christ, and not simply an element or a trace of that Church. It is true that she must aim to win over the whole world and to sanctify her members to an ever higher degree. But in short she does exist; she has been established; she is the continuation of Christ—His Mystical Body.

From these considerations, one can see what the elements or vestiges of the Church will be. The groups which will separate themselves from her during the course of the centuries (beginning even from the time of the Apostles) and which will preserve to a greater or lesser degree the truths, the Sacraments, the organization of the Church of Christ, then those same groups will manifest in a corresponding manner the *vestigia* of that Church. Just as the Church of Christ is recognizable, so also can one readily perceive its marks, even from the lacunae which he notices in their regard when he compares them with the true Church.

* * *

From this conception of the elements of the Church, it can be said:

1. To begin with, the state of separation of the groups possessing these marks and the purely human factor which has originated them and kept them together prevents their being looked upon as corresponding to the divine will. It follows from this that when these groups are seen to be but simple vestiges, a person is under obligation to leave them in order to rediscover them in their original state—within the Church of Christ.

2. In themselves, however, these elements are good and can serve towards the sanctification of those who in good faith make use of them. Speaking on one occasion of the separated communities of the East, the late Pope Pius XI declared: "Pieces broken off from gold-bearing rock, themselves bear gold." (1) Those who have been baptized and draw their inspiration from the Gospel undoubtedly possess something very precious.

3. An individual who comes to acknowledge these vestiges as such and who enters the Church of Christ is not renouncing anything which

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(1) "Massi staccati da una roccia aurifera sono auriferi anche essi". *Pius XI, Discorsi agli Universitari*, Studium, Rome, 1922, p. 28.

had previously aided his sanctification. Quite to the contrary, he will now rediscover it in a fuller measure, protected and reinforced by the native milieu itself from which those elements had been detached.

4. Finally, those elements which are to be found outside their natural setting can be compared to exiles who are tormented by nostalgia. By their very nature they are inclined towards their native land. And since they are not against Christ, they are for Him.

CHARLES BOYER, S.J.

MONSIGNOR JOURNET'S STUDY ON THE CHURCH

For many years now Catholic theologians have been exploring with special care and attention the profounder aspects of the theology of the Church. Many factors have contributed to this change in theological emphasis, not least among them the lead given by the Vatican Council. The doctrinal scheme drawn up by the theologians of the Council for discussion by the fathers laid primary emphasis on the mystical divine element in the Church, so frequently spoken of in Scripture. Unfortunately, the Council was prorogued before any serious discussion could be begun, but the suggested theme has inspired both the official teaching of the Church and the speculation of theologians ever since. The central thesis of Franzelin's posthumous treatise on the Church, for example, which described the Church as the mystical Body of Christ animated by the Holy Spirit, was adopted almost verbatim by Leo XIII in the encyclical *Satis Cognitum*. The same theme has been developed in various ways and with increasing emphasis by other eminent theologians, but the great landmark, of course, in this branch of theology is the encyclical *Mystici Corporis* of the present Holy Father. Published during a time of upheaval and war, it inaugurated and established a new age in the theology of the Church.

It is easy to be critical of the traditional manual of theology, easy to point out its defects and omissions, in particular its preoccupation with the external apparatus of the Church. The truth is that the apologetic needs of the post-Tridentine age forced theologians to dwell almost exclusively on these aspects of the Church and to make *de Ecclesia* part of fundamental theology. Now that the basic truths about the Church have been established and as the old controversies come increasingly to lose their point and vigour, theologians can afford to turn their attention to more fruitful fields of speculation. But if it is easy to see the need for a new approach to the theology of the Church, it is less easy to see how the difficulties of that approach are to be overcome. The Church as a supernatural reality is embedded in so many aspects of Christian revelation that any systematic explanation would seem to be co-extentive with the whole of Christian theology. How is it possible to set forth a separate and adequate theology of this complex divine reality? Theologians are now grappling with that problem and will, presumably, do so for some time to come. Outstanding results have already been achieved, notably by biblical scholars, but there remains a vast area of controversy and free discussion.

Among the many theologians who have contributed to this renovation of ecclesiology, Mgr. Charles Journet, professor in the Major Seminary at Fribourg, is outstanding. Already well known in several branches of theology, he has projected an immense four volume work on the theology of the Church, of which two volumes have already

appeared in French. Messrs. Sheed and Ward have rendered a fine service to the English-speaking world by undertaking to publish a translation of these four volumes. The first * has already appeared, and the second is expected soon. The price of this first volume may seem excessive, but the expense is more than offset by its size, scope, and quality. It will clearly prove a valuable addition to any theological library.

* * *

The task undertaken by the theologian of the Church is, as has been noted, immense. Mgr. Journet, in fact, describes it as presumptuous, but he finds abundant justification for this presumption in the fact that Christian revelation is ever fruitful in new consequences. The theologian of the Church attempting "a comprehensive essay on the mystery of the incomprehensible riches of Christ as they superabound in the heart of the world's mystery" must go beyond a merely surface apologetic. Mgr. Journet has gone back especially to Augustine and Aquinas, pondering once again the profound intuitions which gave rise to their familiar formulae about the Church. He has found in these doctors a theology at once more living, more far-reaching, and more liberating than that which the ordinary manual contains. He has found in them the clear perception of the mystery of the Church understood as the extension of the Incarnation; the one same vision as that seen by the Fathers, supposed by the whole tenor of the New Testament, and developed by the teaching Church throughout the centuries.

In spite of the fact that the present work is only the first of four volumes, it has a unity and completeness of its own. In this connection it is important for the reader to bear in mind the general lines on which Mgr. Journet proposes to work. He intends to explain the mystery of the Church in terms of the four causes which gave her being, i.e. in terms of her efficient, material, formal, and final causes. The first volume deals with the immediate efficient cause producing the Church in the world, in other words with the apostolic hierarchy which consists of the two powers of Order and Jurisdiction and brings the Church into being, diffusing and communicating Christ to the world. The second volume shows how the Church is essentially composed in the image of her Divine founder, comprising a spiritual element, her soul, from which derives unity; and a material element, her body, from which derives catholicity. The third volume will treat of the end of the Church, God considered as her separated common good, and the interior order of the Church, her immanent good, which results in that sanctity which the Church is meant to reflect and communicate. The fourth volume will treat of the Church as she was in the days of her preparation before the coming of Christ and of her

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* *The Church of the Word Incarnate.* An Essay in Speculative Theology, by Charles Journet, Professor at the Major Seminary, Fribourg. Translated by A. H. C. Downes. Vol. 1 *The Apostolic Hierarchy.* Sheed and Ward, London and New York, 1955, price 45/-.

consummation in purgatory and heaven. From each of these four causes spring the four notes of the Church, each growing out of her very essence, each the external manifestation of her mystery. The appropriate application of these notes in different times and places is left to the apologist.

Whatever the merits of this particular approach to the theology of the Church, whether or not it will meet with general acceptance among theologians cannot presumably be judged until the whole work is completed. (1) But it will be noted that the bulk of the usual treatise on the Church is contained in the first volume. A brief summary of its 569 pages shows that the kernel of the book lies in the discussion of the two powers of Orders and Jurisdiction and the fusion of these two powers in a single hierarchy. After examining the successive divine regimes of the Church (chapter 1) and the hierarchy considered in its chain of apostolicity (chapter 2), Mgr. Journet begins his analysis of the first ministerial cause of the Church, the power of Order, considered in terms of the Christian cultus to which it is essentially related (chapter 3). A liturgy and a ministry lie at the heart of Christianity and work in two directions, through the sacrificial offering and the instrumental causality of the Sacraments. The Church is constituted by a triple incorporation with Christ as Priest, Saviour, and King; its mission is not simply to recall memories of Christ, however great and divine these may be, but to continue through space and time, in a real and efficacious way, the new cultus which Christ Himself inaugurated. The essentials of this cultus are contained in the bloodless sacrifice of the Mass and in the Sacraments; whence the distinction between the sacramental power common to all Christians and that proper to the hierarchy.

By far the greater part of this first volume, however,—five chapters spread over 350 pages—is given over to an analysis of the second ministerial cause of the Church, the power of Jurisdiction, which derives from the Kingship of Christ and is meant to influence the Christian from without, by the oral and written teaching of divine truths. Most of Mgr. Journet's lengthy treatment of jurisdiction is developed according to traditional divisions. Jurisdiction may be either extraordinary

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(1) In a recent article in the *Month* (February, 1956, p. 93) Dr. E.L. Mascall criticizes the "individualistic outlook which has marred so much medieval and post-medieval theology . . . its natural culmination is the recent massive work of Mgr. Journet, who bases his ecclesiology not upon the doctrine of the Church as the Body of Christ but upon the hierarchy as (in the Aristotelian sense) the Church's efficient cause." Admittedly these strictures are incidental to the general theme of the article, but it does seem premature to label Mgr. Journet's ecclesiology as individualistic in tendency when we have so far only the first of a four volume work on which to base that judgement; when, moreover, we know from the author himself that his ecclesiology is based on the four causes from which the Church results, and not merely on the efficient cause which is the apostolic hierarchy. The whole reason for Mgr. Journet's study of the Church in the light of her four causes is to preserve a balance, to avoid on the one hand too great a preoccupation with apologetics and on the other the tendency to treat the Mystical Body of Christ as a reality apart from the essential hierarchical organization. "Any such error is impossible if we set out to explain the Church in terms of the four causes on which she essentially depends. The apostolic hierarchy will then represent no more than the immediate efficient cause of the Church, of the Mystical Body." (Introduction, xxvi).

(the apostolate) or permanent (the pontificate). The permanent jurisdiction or pontificate is either declaratory or canonical (chapter 5). What are the relations between the canonical power and the pontifical power? (chapter 6). The discussion of this ever acute problem is both speculative—the essential claims of the Church in her relations with the state—and practical—the two types of political regime which can flourish in a Christian climate, the regime of secular Christendom and the regime of consecrational Christendom. Mgr. Journet is writing, of course, primarily as a theologian not as an historian. His lengthy examination of consecrational Christendom (or medieval society) is aimed at establishing both its legitimacy and its contingent character, bringing out into sharp relief the transcendence of the canonical power and its distinction from the inferior powers that have sometimes accompanied it. Chapter 7 examines the second and third divisions of jurisdiction, the accidental division based on the quality of divine assistance and the material division based on the nature of the things prescribed by authority. With chapter 8, which deals with particular and universal jurisdiction, Mgr. Journet ends his analysis of the second ministerial cause of the Church.

If the reader feels that a disproportionate amount of space and attention has been devoted to this discussion of jurisdiction, he should remember, first of all, the general plan of the whole work which allows a leisurely and minute examination of all that concerns the Church; and secondly the fact, stressed by the author himself, that the power of order is the more important of the two. It enters into the very substance of the Church and wholly transcends any human power. The power of jurisdiction is, however, the more intricate and complex, working from without, through human agents who are not simply instruments (as with the sacramental power) but real second causes, endowed with an initiative which God does not suppress. The two powers are essentially distinct but together they do not add up to two hierarchies; they are interdependent, the two halves of a single hierarchy (chapter 9). The final chapter considers the property and note of apostolicity.

Even from this jejune summary it can be seen that Mgr. Journet has produced a profound work of theology. For the reader who is willing to plunge into its depths, it provides a rewarding and invigorating experience; it affords a glimpse of the divine reality of the Church and the glorious inheritance of those who are its members. There is, too, the intellectual reward of witnessing this pregnant theme handled expertly by a master. The whole work is modern in the best sense of the word, preserving the delicate balance between revealed truth and modern needs, and there is hardly a page in which the sure and erudite grasp of the author in both spheres is not evident. The modern reader may shrink at times from the effort of concentration demanded of him, for Mgr. Journet is frankly speculative, enough in love with speculative theology (as he himself confesses) as to give to

it the greater part of his time. The result is a disciplined and scientific treatise, not a free-moving essay; but behind the abundance of divisions and sub-divisions, and the apparently awkward terminology, there are treasures of theology. If the quality of this first volume is maintained, Mgr. Journet will undoubtedly produce a masterpiece of ecclesiology.

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There are evidently in this first volume many riches of theology which a brief review cannot touch upon; but at the risk of distorting the balance of the whole, some points may be noted. The first is the sense in which the author understands the term Church. He distinguishes a formal or ontological sense and a material sense and proposes from the outset to write a speculative theology of the Church in the formal sense; to write, that is, of the Church in her entirety, body and soul, but the Church alone, pure and unmixed. So understood, the Church is made up of saint and sinner—but with one vital condition. The sinner is in the Church only in virtue of what is pure and holy in him; by reason of his sin he belongs chiefly to the world and the devil. Similarly, the Church contains the just man, but only insofar as he is just; a profound and deep-seated choice of will unites him to God, but any shadow of venial sin puts him partially outside the Church. On the basis of this distinction only two types of members are wholly within the Church, the newly baptised who have not sinned, and the saints far advanced in sanctity. The great dividing line passes through all the rest of those who profess themselves members, enclosing all that is pure and holy, excluding all that is of sin. Thus the Church remains always immaculate, "a glorious Church, not having spot or wrinkle or any such thing but that it should be holy and without blemish." There is a clearcut distinction between this and the material sense used alike, though for different reasons, by the secular historian and the apologist. The historian tends to look at the Church from an external and merely descriptive viewpoint. The sins of evil members and the heroic sanctity of the great saints he refers alike to the Church, making her responsible indiscriminately for good and evil. At the other extreme the zealous apologist has also taken the church in this material sense in that he wished to place no limits to her power in the souls of men. In an effort to emphasise the sacrilegious enormity of the crimes of Christians he will see these crimes within the very bosom of the Church itself. Thus St. Augustine could say that the Church limps, St. Catherine of Siena could cry that the Church is leprous. Such expressions are of course mere paradoxes designed to shock the dormant conscience, but they could conceivably be twisted to mean that Christ sins and has sinned in His members.

It is the duty of the theologian and, indeed, of every thinking Christian, writes Mgr. Journet, to make the effort needed to see the Church in her formal aspect, to resist the temptation to materialise the Church or to confuse her real limits and frontiers with those of

the persons who belong to her. No sincere Christian can ever know with certainty how the boundaries of the Church cut across his own being; he can only say with fear and trembling "*Judica me, Deus, et discerne causam meam.*'" "Of this Church," writes Mgr. Journet, "which comes from God by way of Christ and the hierarchy, which is visible, which includes sinners but not their sins, we shall have to say that she is at once purer and vaster than is commonly believed; purer because she rejects all stain of sin and vaster because she draws to herself everything that begins to spring up in the world from seeds of grace."

The second point which may be noted touches on the central theme of the book, the notion of the Apostolic hierarchy. From the beginning of Christian revelation to the present day the Church appears suspended from God by a visible chain of hierarchy. "As the Father hath sent me, I also send you." The texts might be multiplied. The Gospels proclaim untiringly the various links in the chain joining heaven and earth—the Father, Christ the Word Incarnate, the apostolic body composed of Peter and the other apostles, the Christian people to be redeemed and sanctified. An extraordinary energy issues from God, is manifested in Christ and passes from Him to the apostles and their successors, who are to teach and baptise all peoples and to endure till the end of the world. This extraordinary power is the virtue of apostolicity, the proper cause of the Church as fire is of heat, always in act, forming the Body of Christ in the world. God, we know, could have acted alone, without any human assistance; but He decreed otherwise. The result is a constant interposition of human nature between God and the individual at every turn. The natural man tends to rebel, to resent this intrusion of human nature into a sphere which he has come to regard as wholly private and personal. "Always these human witnesses," says Rousseau, "Always men who report what other men have reported, always men between God and myself." That sentiment has been echoed in many tongues and in many ages, not least in our own. And yet in its saner moments the mind can see that the whole government of the universe is carried on by a chain of created intermediaries, the lower ruled by the higher and these again by higher ones still. The same Providence holds good on the plane of grace . . . "for all things are yours, whether it be Paul or Apollo or Cephas, or the world, or life or death, or things present or things to come; for all are yours and you are Christ's, and Christ is God's." Thus the hierarchy takes its place naturally in the general divine plan of order and subordination in the universe. It is the human means by which the sensible contact between God and ourselves has been preserved and prolonged throughout the centuries. It is also rooted in the Incarnation, for Christ continues to save us as He began, by bodily contact with His sanctity. Now that He is ascended we can only make corporeal contact through appearances—with His substance through the appearance of bread and wine, with His action through

the appearances of the hierarchy. Only the eyes of faith can pierce beyond the externals and see the hidden, divine, ever-active power which is the intimate life of the Church, lacking which she would soon founder and perish. The hierarchy is thus at once mysterious and miraculous, the dispenser of divine grace and truth, permanent and constant in doctrine and practice in a way which no natural explanation can justify.

These and other cognate themes which Mgr. Journet so fully sets forth are of vital importance today both for Catholic life and thought and, incidentally for the help they may afford to the numerous non-Catholics who are troubled by the scandal of a divided Christendom and are sincerely seeking for the true Church of Christ. The Catholic, too, can be ecumenical, writes Mgr. Journet (quoting Père Congar) in that he is keenly aware of the problem of reunion, is aware, too, that this problem is not solved simply by individual conversions but also by a theological determination of the status of dissident Christian bodies. On the other hand, there can be no Catholic ecumenism if ecumenism is taken to mean that the different Christian groups are all more or less unorthodox and so should unite to profess what they have in common while disregarding doctrinal idiosyncracies. Moreover, Mgr. Journet finds that he cannot push his sympathies with dissident confessions to the same limits as Père Congar who suggests that "what is true, for instance, in the Lutheran experience is a loss to the Catholic Church of today and calls by its very nature for reintegration in it." The fact is that in the spiritual attitude from which dissidence springs there are not two distinct moments, the first a vivid awareness of some authentic Christian truth, the second the tearing away of this truth from the organic unity of Christian revelation, living it apart and thus falsifying it. The original intuition or experience at the root of dissidence, writes Mgr. Journet, is essentially indivisible. It is impossible to dissect, for instance, the original Lutheran intuition of the gratuitousness of justification into two water-tight compartments, one containing an authentic Christian truth, the other a distortion of this truth. The primitive Lutheran intuition was in itself intrinsecally falsified because it inseparably joined the gratuitousness of justification with its forensic character. Similarly, with other dissident intuitions and experiences. The basic idea from which any dissidence springs is undoubtedly complex. But it is also a unique idea, not the juxtaposition of two ideas and two experiences, one true and one false. Hence, though sincere non-Catholics may be in possession of authentic Christian values, the purity of these values may be compromised in the precise measure in which they depend on the original dissident experience. It follows that integration of a dissident Christian group will involve correction and purification. Certainly none of our separated brethren can ever be asked to abandon any true values which they cherish; they can only be asked to replace these values in the organic whole of Christian truth and life from

which they were in the past torn away—purifying these values where necessary. To purify is not to diminish. Unfortunately, to the natural man, says Mgr. Journet, purification looks uncommonly like amputation.

The Catholic claim to the fullness of Christ's truth and unity does not imply an unwillingness or an inability to learn from others. Heresies, says St. Augustine, are thorns which prick us out of our torpor and amongst the thorns we may at times find roses. Thus the state of dissidence accidentally favours the discovery of new aspects of Christian truth. There is, moreover, this to consider. If our separated brethren in the East and West had only remained with us in the Church, they would have helped us, not only by their personal qualities, but also by reason of their own ethnic or spiritual temperament to develop less imperfectly the riches of the Church. "For she, being divine, has more in her than the Latin genius alone—or the genius of all the peoples of the world together—can seize and live."

One final comment. The name Roman, in which the Church rejoices, arouses mixed emotions in our separated brethren. There is the curious belief that the Roman Church is somehow an alien growth, opposed to the national interest and tradition. There is also the distrust of authority, the human fear of infallibility. "We like to hear suggestions which we can consider and judge, not the unmixed truth that judges us." There is a fine passage in Mgr. Journet's volume where he points out the true meaning of the title Roman, showing how it is a name both of humility and of miracle. It is the touchstone of the true Church. Not that Roman is the adequate or essential title of the Church; it is simply the name by which all men can know her, it is her concrete, obvious, easily grasped name. The Christian communities of the East, whose forefathers had been converted by St. Francis Xavier, accepted missionaries more than two hundred years later simply because they came from "the white robe." Roman, if you like, is the mark of the Church's humility; it is a name borrowed from one corner of the earth, marking the Church's subjection to space and time as she fulfils her redemptive mission. It has the same mark of humility as that other resounding title, Jesus of Nazareth, a man approved by God. But it is at the same time a name of miracle. "It tells us directly . . . where to find the spiritual power that Simon, son of John, received from Jesus on the shores of the Lake of Tiberias, and was to deposit in the bosom of the Christian community in pagan Rome, in Babylon (1 Pet. 5.13) that thence he might unify the Christians of the world."

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TRENDS OF THE ECUMENICAL MOVEMENT IN AMERICAN PROTESTANTISM

Almost every recent book dealing with the life of the Protestant churches in the United States makes a lengthy reference or devotes a chapter to the Ecumenical Movement. This in itself seems a clear indication of its place in present day American Protestantism. Cyril C. Richardson of Union Theological Seminary refers to it as to "the last trend which has received increased emphasis since the beginning of the twentieth century." (1) As far back as 1908, Charles F. Aked saw in the movement "the greatest effort of the spirit of God poured out upon the peoples since the day of Pentecost." (2) Such is also the conclusion of Kenneth Scott Latourette of Yale University, in his monumental *History of the Expansion of Christianity,* as well as in other more recent studies. (3) The numerous articles by American churchmen and scholars written for ecumenical conferences or appearing in the official unionistic or ecumenical periodicals—formerly in *Christendom* and now in the *Ecumenical Review*—point to the same interest in this field. The following are typical statements from well-known promoters of the movement:

> Among the older branches of (American) Protestantism, says John T. McNeill, the pursuit of unity has never been so purposeful as it is today. Much more than formerly, the pulpit and the denominational press reflect the rising interest in unity and in the progress of world Christianity and keep the people aware of it. The radio is beginning to play a part in spreading the revival. The churches, to a degree not hitherto shown, are astir with a desire to co-operate and to combine, and are intent upon building a universal permanent federation... The interest is great enough to produce action leading by slow steps in the definite direction of the widest possible unification. (4)
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> It might surprise Christians in other lands, writes John Bennett, to discover the extent to which the coming into existence of the World Council of Churches occupies the minds of Christians in the United States. There is here a tendency to regard the World Council as a symbol of all that is most hopeful in the contemporary Church. Around it are gathered two of the greatest interests of the American churches. One is the interest of Christian unity, the other the interest in the problems of social order, especially those that affect international relations. (5)

The aim of the present article is to acquaint the reader with the American participation in the Ecumenical Movement, to trace, as far as possible, its origins, and to define its characteristics in contrast to similar trends in European unity movements. I shall have to leave aside a good number of technical and historical problems connected

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(1) *The Church throughout the Centuries,* New York, 1950, p. 229.

(2) MacFarland calls him: "A prophet who received all too scanty recognition in his own church." (*Christian Unity in Practice and Prophecy,* New York, 1933, p. 196).

(3) See also his book: *World Christian Community,* New York, 1949.

(4) *The Ecumenical Movement in Historical Perspective* (in *Modern Christian Movements,* Philadelphia, 1954) pp. 150-1.

(5) *The Ecumenical Review,* Autumn, 1948, p. 57.

with the rise and development of co-operation and union within the American churches, in order to visualize the theological implications created by the movement—implications which concern both Protestant and Catholic observers.

My research into this question has been greatly facilitated by a number of books published in the post-war years. Henry P. Van Dusen's *World Christianity, Yesterday, Today, Tomorrow* (1947) initiated a series of studies which have been followed by Angus Dun's *Prospecting for a United Church* (1948), Larourette's *The Emergence of a World Christian Community* (1949), William Hogg's *Ecumenical Foundations* (1952), M.J. Brandshaw's *Free Churches and Christian Unity* (1954), and others. Special mention should also be made of the excellent volume edited by Ruth Rouse and Stephen C. Neill, *A History of the Ecumenical Movement* (1954).

The Growth of American Interest in Matters Ecumenical

American interest in the Ecumenical Movement has a long record. Charles H. Brent (1847-1929), although a Canadian by birth, became a citizen of the United States and was the real founder of the Faith and Order movement. He had been struck by the evils of sectarian division and sought to put an end to them:

> The Christ in one church, he told his audience at Lausanne in 1927, often categorically denies the Christ in a neighboring church. It would be ludicrous were it not tragic. The situation is suicidal and we are here as a solemn protest against it . . . It is the call of Christ that arrests us. What He said with His human voice, He repeats now through His indwelling Spirit. In increasingly wide circles men are striving for unity. Lying at the center of all and providing the only enduring cement is religious unity. (6)

This, of course, did not mean that Brent was satisfied with a mere church federation. At Edinburgh in 1910, during a mission conference, he had expressed the conviction that a movement ought to be started "to consider matters of faith and order" and that it should include, as a minimum, the acceptance of an inspired Bible, the Nicene Creed, the two Sacraments, and the historic episcopate. (7) And that remained his ideal for life. But Brent was soon caught up in the Protestant dilemma: agreement in matters of faith at the loss of absolute independent personal thinking, or the sacrifice of the latter for the benefit of a uniform divine revelation. The choice was a hard one to make: "We dare not be exclusive in sacramental, in mystical, or in

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(6) Quoted in *The World Council of Churches,* New York, 1943, pp. 5-6. Cf. also Frances Parkinson Keyes: *The Conference at Lausanne,* New York, 1928; she was present at the conference and reported these words from Brent's sermon.

(7) William Hogg, *Ecumenical Foundations,* New York, 1952, p. 134.

(8) ibid. p. 134 - The differences of opinion among the members of the Conference were very deep. "We must declare our loyalty to the Nicene Creed," declared an Orthodox delegate. To which a Congregationalist replied: "Well, I think we should clear all that old lumber out of the way." And Bishop Brent had to tell them: "It is not a Conference that aims at complete agreement; still less at a united Church." (Cf. *History of the Ecumenical Movement,* Rouse and Neill, pp. 422-3.

intellectual modes of approach," he confided to one of his friends. (8) His solution—if it can be called thus—was: *a search for unity in diversity*, through meetings and discussions among members of different denominations. The rest, he said, would be the work of mutual prayer, of guidance from the Spirit, and of that "deep trust in truth" which he showed on every occasion. (9)

In the parallel movement—that of Life and Work, begun in Sweden by Archbishop Nathan Söderblom—American Protestants also took an active part. To a certain extent that was logical. This aspect of the Ecumenical Movement seemed better adapted to some prevailing tendencies and "afforded a new impetus and approach to social ideals already firmly rooted in American Protestantism." (10) Many, indeed, gave their enthusiastic support. However, an aloofness in theological matters made the endeavor suspicious to other unity-seeking churches and, in the long run, contributed to further denominational divisions. (11) Many Anglicans, Lutherans, and members of the Eastern Orthodox Church began to oppose it, with the result that by 1948 Life and Work was merged into a more global enterprise:

> After nearly two decades in pursuit of its goal along these *practical lines*, says Morrison, the undertaking was merged at Amsterdam with the parallel movement on Faith and Order. This was done because it had been discovered that the issues involving the union of churches on the basis of life and work could not be resolved except in the context of faith and order. (12)

The Ecumenism of American Evangelists

Here mention should be made of the ecumenical activities carried on by American evangelists in modern times. Among the many names that could be cited, such as Stanley Jones, Sherwood Eddy, Timothy Richard, Robert E. Speer, H.T. Hodgkin, etc., those of John A. Mackay and John Mott will suffice for our purposes. Both have figured in the forefront of the whole movement.

Writers ascribe to John A. Mackay of Princeton a good share in the framing of an "ecumenical theology" in the United States. Henry S. Leiper is of the opinion that "he began to give the term *ecumenical* a new currency and a somewhat new significance." (13) At any rate, during his lectures and visits to many South American and European countries, or as head of the International Missionary Council, Mackay has devoted part of his time to attacking the Catholic Church and making lofty discourses on the ways and means of reaching Christian unity. In one of the recent issues of *Presbyterian Life* we have the revised—and apparently definitive—version of his ideas on the present subject. Here are some of the principles of his theory:

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(9) Cf. his paper: *Understanding: being an interpretation of the Universal Christian Conference on Life and Work, held in Stockholm, August 15-30, 1925*, London, 1926.

(10) Rouse and Neill, op. cit., p. 551.

(11) Ibid. p. 570.

(12) *The Unfinished Reformation*, New York, 1952, p. 82.

(13) H. S. Leiper, "Reunion and the Ecumenical Movement" (in Nash, *Protestant Thought in the Twentieth Century*, New York, 1951) p. 261.

1) A new sense of the Church and its universality has been born in recent years within Protestantism; 2) the Church came into being as a fellowship before it began to function as an organization—although this is a later creation of the Spirit; 3) schisms and divisions are more and more regarded as evils by the great Protestant churches; 4) today the latter are trying to bring into actual existence through the Ecumenical Movement a dream of the founders of the Protestant communions—a dream never realized in the sixteenth century by the Council of Trent; 5) all the great churches have shown themselves unworthy of the ideals of Jesus; they should therefore repent and get ready to enter into this new fellowship; 6) the only norm to the admittance into this "Catholic Church" will be the full allegiance of the members to Jesus Christ in their doctrine and the bearing of His marks in their lives; 7) the goal proposed in the coming body is not a single ecclesiastical structure, because "seriously to entertain such an idea would run counter to the mind of Christ and to the true meaning and structure of the Christian churches as these are represented in the New Testament and in the early centuries of Christian history." On the contrary:

> What is sought is a federated expression of Christianity in which an increasing number of churches would unite organically, while others would manifest a growing unity in their doctrine, life, and practical endeavour, and in their strategy to the secular order. (14)

The late John R. Mott has been spoken of as "the great old man of the Ecumenical Movement" and as the "mastermind of ecumenical gatherings." His important leadership in the founding of the Student Christian Movement and the World's Student Christian Federation; his role as promoter and chairman of most international missionary and ecumenical conferences from Edinburgh (1910) to Whitby (1951); or his moves to organize and render financially possible many of those meetings—all this gives him a stature far above his contemporaries. Some are already speaking of a pre-Mott and a post-Mott era. It is true that his optimism knew no bounds, as can be seen, for instance, in his book, *The Evangelization of the World in This Generation.* At the same time, however, he possessed a single-minded dedication to the Christian cause and a steadfast will to carry on his programs:

> The creator of ecumenical reality, John Mackay writes of him, was also the master of ecumenical assemblies . . . a matchless organizer . . . and a superb chairman who for fifty years chaired gatherings in all parts of the world . . . More perhaps than any man since the apostle Paul, he was a man of ecumenical character because in his spirit and life he incarnated the double commitment to mission and unity. (15)

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(14) *Presbyterian Life,* Dec. 1955, p. 20 ff.

(15) *The International Review of Missions,* July 1955, p. 337 - Mott was also well acquainted with the ways of obtaining financial aid and "in many instances the chief share of the expenses involved in convening a world gathering was borne by him . . . through the gifts received from wealthy friends." (art. cit.)

Apparently, John Mott had another secret of success: his broad-mindedness in theological matters, which proved extremely helpful in those gatherings that intended to by-pass, with a certain skill, the doctrinal issues that divided the churches. A good Methodist, his religion was based on experience and aimed at action. Theology failed to have any real appeal for this churchman who seemed hardly sensitive to "those traditional barriers which divide Christian churches from one another." And since "both the meaning of the Church and the differences between denominations lay beyond his grasp and his concern," (16) his role in the conferences was limited to the technical aspects of the meetings and to postponing those doctrinal topics that might cause disturbances among the members of the audience.

Co-operative Ecumenical Endeavors

If from personalities we pass to team-work in the field of practical realization, it will be easy to grasp the extent of American contribution to the ecumenical cause. Professor Henry P. Van Dusen has classified into eight types the major union movements that have taken place among Protestant groups. They are:

> 1) Associations of individuals from different communions; 2) Conferences made up of individuals of different denominations; 3) Non-denominational associations; 4) International conferences of official church representatives; 5) Interdenominational organizations; 6) Denominational world organizations; 7) Federations of churches; and 8) Church unions. (17)

Now, it is clear that American Protestant churches have taken a large share in all of them. The American Bible Society, The Christian Endeavour Unions, The Laymen's Missionary Movement, The Student Volunteer Movement, The Foreign Missionary Conference, etc., are but examples of such movements. In like manner, since 1906 there have been almost twenty church mergers—some of them, like that of the American Methodist churches, involving no less than nine million members. Another enterprise, the Federal Council of Churches in America, planned by Philip Schaff in 1893 on the basis of "voluntary association .. .each church retaining its freedom and independence of its internal affairs, but all recognizing one another as sisters with equal rights and co-operating in general enterprises," (18) has been termed "the most original contribution (to Christian union) of the past half-century." (19) Its influence has worked its way into almost every corner of the country and served as a model to similar organizations in numerous mission

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(16) ibid., p. 338 - Regarding Mr. Mott's connections with ecumenical affairs, cf. Rouse and Neill, op. cit., in the index, under the name *Mott*, p. 812.

(17) H. P. Van Dusen, *World Christianity, Yesterday, Today, Tomorrow*, New York, 1947, p. 84 ff.

(18) Quoted in the *History of the Ecumenical Movement* by Rouse and Neill, p. 256. Relative to its founder, Charles S. MacFarland, see p. 622. - The list of mergers which joined this association is given by H. Paul Douglass, *A Decade of Objective Progress in Church Unity*, New York, 1927-1936.

(19) Rouse and Neill, op. cit., p. 621.

lands. In 1950 the Federation was changed into the National Council of Churches of Christ in the U.S.A., a co-operative agency of thirty Protestant and Orthodox denominations representing 35,000,000 church members in approximately 143,500 local congregations. (20)

Even the World Council of Churches, the official body of the Protestant Ecumenical Movement, owes a great deal to America and, to a certain extent, can be considered as the child of the former organization. Its name was "suggested" by Samuel McCrea Cavert. In the preparatory steps the European promoters often sought the advice of their American colleagues, and these have worked out several of the doctrinal schemes of the Council. Economically, "by far the greatest financial load is carried by American churches"; and, from the international point of view, its standing is mainly due to the prestige of the United States in world affairs. In a more restricted way, the Ecumenical Institute of Bossey (Switzerland), begun with liberal contributions from Rockefeller, is receiving continuously further help from American friends. It is not clear whether this generosity has any strings attached to it. Europeans complain of a certain ideological pressure brought to bear by the benefactors, while the latter, in turn, are alarmed at the weight of traditionalism and ecclesiasticism brought by Europeans into every discussion. (21)

America has contributed to the World Council of Churches also with its theology. During the last few decades there has been a whole literature dealing with church unity and similar subjects. In many church periodicals the problem is given due attention, and in a few of them, as for instance in the *Christian Century*, a prominent position as well. Among contemporary writers contributing to this field, mention would be made of Bishops O'Connell, G. Bromley Oxnam, and Angus Dun as well as of the following professors: Charles S. MacFarland, A. Briggs, Samuel McCrea Cavert, H.P. Van Dusen, H.P. Douglass, William Hogg, K.S. Latourette, H.M. Horton, H.S. Leiper, R. Adams Brown, William Pauck, J.C. Bennett, J.T. Neill W.P. Pittinger, Willard Sperry, and others. The list, although far from exhaustive, reveals that the Ecumenical Movement is a living issue among Protestant Americans.

This interest has also passed into the centers of theological learning. In an ever increasing number of seminaries or schools of divinity there are chairs (or at least courses) on church union. At the University of Chicago the Disciples of Christ sponsor the William Henry Hoover Lectures with the main emphasis placed on ecumenical theology. William Pauck is of the opinion that the work of ecumenical scholars has been made easier in our times because "the historic understanding of the Christian religion has liberated them from that ortho-

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(20) L. Rosten (Editor), *A Guide to the Religions of America*, New York, 1955, p. 211. The opinion of Fundamentalists, of course, is rather different. Cf. R. Roy, *Apostles of Discord*, Boston, 1953, p. 181 ff.

(21) In a pamphlet entitled: *We Have Dared and God Has Justified Our Daring*, New York, 1943, p. 15 - Cf. *Irenikon*, 1949, p. 297.

doxy which was bound to the literally inspired Bible, to authoritarian creeds, and to other unchangeable forms." (22)

Whatever we might think about such a statement, there is no doubt that the role of these interdenominational seminaries is becoming more powerful and may, in the long run, have a definite influence in directing future Protestant theological thought in the United States:

> I believe, continues Pauck, that (ecumenical theology) finds its foremost expression today, not in the enterprises of the ecumenical movement itself, but in the work of the modern American interdenominational (or interdenominationally minded) seminaries and divinity schools. It is reflected also in the spirit which determines the American theological societies... Thus many American theologians pursue their work with a constant concern for the life and thought of all denominations... and are open to the thought of the Christian thinkers of other lands to an extent characteristic of the theologians of no other country. (23)

Factors in the Rise of Ecumenical Interest

The search for the roots of this Ecumenical Movement in the United States involves for the historian a fascinating study of which I can give here only the high lights. The contrast becomes more pronounced when compared with similar trends in the Protestant churches of Europe. There one of the driving forces—often the real *raison d'être* of the movement—is the return to the Mother Church of the past centuries, the regaining of that religious unity which was once part of our common heritage. Indeed, the coming ecumenical church will be different from that of the Middle Ages (which to the Protestant, besides being corrupt to the core, had forgotten many of the evangelical principles); but still the longing is for that *Una Sancta* which really existed, although stained with not a few spurious accretions... Hence, that continuous recourse to Patristic tradition among the Anglicans, or to the fundamental principles of the Reformation among the Lutheran and Reformed Churches.

The case is different with American Protestantism. Here the nostalgic feeling for the lost unity of former centuries is non-existent. Relations with the European mother-churches were long ago discontinued and have been forgotten except for some sentimental motives, as for instance with regard to the orphaned-churches of the Old Continent after the last World War. Neither do American students coming for their theological studies to German, Scotch, or Swedish universities take back with them any particular longing for the readoption of European traditions among their respective churches. Protestantism was born divided in the United States. With the attainment of independence, the denominations "were left at full and equal liberty to model

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(22) W. Pauck, *The Heritage of the Reformation*, Boston, 1950, p. 291.
(23) Ibidem.

and organize their respective churches and forms of worship and discipline in such a manner as they might judge more convenient for their future prosperity," (24) and a similar policy was adopted in the principle: *a free church in a free state.* And "because Protestantism never had provided an adequate discipline for the limitation of its principle of dissent, its conscience was hardly troubled when defections occurred and new denominational churches sprung up." (25)

How, then, is the present nation-wide interest for church unity to be explained? I am sure that, over and above the human element involved, the Spirit of God is at work in the while movement. Such was the grandiose vision of Charles Brent ("It is God who takes the lead"), and the same supernatural element has been admitted by his successors in the enterprise:

> God has shaken us, writes Bishop Dun, out of our complacent acceptance of disunity and led us where we stand. He has driven us together and called us together ... God has taken us far, considering that He has *us* to work with, but He will not let us rest here. (28)

Cardinal Gasparri manifested a parallel thought when, writing to Robert H. Gardiner (April 1915) he expressed the wish that all those who should take part in the unitive movement would follow the lead of the Holy Spirit who was calling them: *"ut Spiritui Sancto afflanti sincero animo obsecundent."* (27) And in a recent decree from the Holy Office an intervention from on high is detected in those separated churches which are inspired with a desire for unity. Such moves are made, *afflante quidem Spiritus Sancti gratia.* (28)

Coming, however, to a closer examination of the problem, we must look also for those immediate influences that have given rise to and developed the ecumenical spirit within the American churches. Out of the many causes assigned to this phenomenon (living in close contact with people of different denominations, education in public schools, intermarriage, a deeper mutual knowledge during the war and in overseas service, present trends of world federations in the economic and political fields, etc.), I should like to pick out for consideration only a few that have more profoundly influenced the present situation. (29)

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(24) Angus Dun, *Prospecting for a United Church,* New York, 1948, p. 19. - "A conscious break with the European past and a suspicion of tradition marked the temper of the American mind after the Revolution." (Richardson, op. cit., p. 224).

(25) Charles C. Morrison in the *Ecumenical Review,* Oct. 1951, p. 2.

(26) op. cit., pp. 23-24. - According to Latourette, "more than at any time since the third century the Christians of the world are drawing together." And he adds: "In this the Holy Spirit is clearly at work." (Quoted by H. Van Dusen: *A Growing Ecumenicity* - in a volume edited by W.K. Anderson, *Protestantism: a Symposium,* Nashville, 1944, p. 277.

(27) *Epistolae Nomine Ssmi. Domini Benedicti XV ... missae ... Coetui Virorum Delectorum ad Congressum Orbis Christiani Parandum ... 1917.* The Crivelli Library of the Gregorian University, Rome, has a copy sent by Gardiner himself to Fr. Edward Fine, S.J.

(28) *Acta Apostolicae Sedis,* vol. XLII, 1950, p. 142.

(29) Regarding the economic causes leading to unionism, cf. J. McNeill in the work edited by Willard Sperry, *Religion and Our Divided Denominations,* Harvard Univ. 1945, p. 68.

The Distressing Spectacle of an Increasingly Divided Protestantism

"Almost all of us are ready to admit," said William Reed Huntington in 1893, "that we have had disintegration enough and that what we want is construction." (30) But fifty years after, divisions still remained and were causing much harm to the cause of Protestantism in the country:

> Whole areas of rural America, writes Angus Dun, are settling back into virtual godlessness thank to the impotence of a divided church to bring Christian teaching and pastoral oversight and fellowship to scattered families. (31)

The increase in population and the settlement of new territorial areas have been accompanied by a concomitant growth of denominations and the resulting picture has not been at all encouraging:

> There is scarcely a town or a village in the United States that is not scandalously overchurched. Six to ten churches in little villages and towns of less than 1000 inhabitants. Often more than fifty churches in small cities of 20,000 to 50,000 inhabitants. One hundred churches in cities with a population of 100,000 and 200,000, and so on up to the largest cities . . . This overlapping has continued to our present day and will continue so long as the denominational system lasts. (32)

Even for freedom-loving people, this seems too much. And Elmer J. Clark's book, *The Small Sects in America*, constitutes a confirmation of a religious mushrooming unknown elsewhere in the world. The evils created by the situation are manifold: little half-starved churches with underpaid ministers and inadequate facilities, rivalries among leaders of different denominations, doctrinal confusion in the minds of church members, and lastly, a needless waste of money-a motive "most intelligible to practical-minded Americans whose concern is economy and efficiency in the performance of the church's work." (33) Morrison ventures to say that a united American Protestantism "could administer the present activities of the fifty leading denominations (more than 90% of the total constituency) with an overhead budget not much larger than that which the nation-wide Methodist Church alone requires." (34)

This poor spectacle of an atomized Protestantism has driven its leaders to take refuge in the Ecumenical Movement:

> The very fact that American Protestantism is so divided, concludes Warren Sweet, has been one of the reasons for the growing concern for ecumenicity. For the first time in the history of American Protestantism, there is a compelling interest in the *Church*. Formerly we were accustomed to think only in terms of *the churches*.

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(30) D.H. Yoder, "Christian Unity in Nineteenth Century America" (in Rouse and Neill, op. cit., p. 219).
(31) op. cit., p. 21.
(32) *The Unfinished Reformation*, p. 30.
(33) Richardson, op. cit., pp. 230-1.
(34) op. cit., p. 30. - When one talks to the average church-going Protestant, this economic-administrative motive looms very large.

And this concern for a greater Christian unity has caused American Protestantism to take the lead in trying to bring about a world-wide Christian unity. ([35])

The Appeal of Evangelism in Mission Lands

To judge of the vitality of American Protestantism during the last hundred and fifty years, one must turn his eyes to its mission territories practically covering the whole world. American churches have been eminently mission-minded and have greatly helped to make the period 1815-1915 what Latourette has called "The Great Century." And the movement continues unabated to our own day.

One of the by-products of this expansion has been the Ecumenical Movement within the home and the Younger Churches. Missionaries soon came to realize that, in spite of their unselfishness and devotion, evangelism was doomed to failure on account of the handicap of a divided message and mutually antagonistic organizations. For pagan listeners a Gospel of love, interpreted and carried on by conflicting groups whose main task too frequently was to disparage each other or even to rob the neighboring mission of its converts, did not deserve the name of Christian. This objection was already something of a tragedy, but unfortunately did not mean the end of the conflict. The experience became more painful when the missionary realized that the divisions springing up in the Younger Churches were increasing, or when he saw its representatives point their fingers at Americans and say—as they did at Edinburgh—"It is you foreigners that keep us apart." ([36])

The missionary reaction did not fail to appear, and practically every large territory witnessed the presence of ardent advocates of unionism, such as: Carey, Thoburn, and Duff in India; Axling, Pierson, and Howard in Japan; Legge, Hudson, and Richard in China; Zwemer in Moslem lands; Frazer and Aggrey in Africa. They paved the way to a warmer friendship among missionaries and to a clearer understanding of the issue under discussion. Bishop Brent, who had been a missionary in the Philippines, explained to his colleagues the heart of the matter in these words:

> It is little short of absurd to try to bring into the Church of Christ the great nations of the Far East unless we can present a united front. For purely practical reasons, we feel the necessity of the Church's realization of unity. It must be either that or the failure in our vocation ... What a challenge to Christendom to set its own house in order before it further infects the Eastern world with sectarianism that robs the Gospel of its corporate power and gives people a stone instead of bread. The hundred missionary

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([35]) William Warren Sweet, "Rapprochement in American Protestantism" (*Religion in Life*, New York, 1941-42, pp. 76-77).

([36]) "On every occasion our missionaries speak almost as one voice pleading for an ecumenical Protestantism at home, so that they might carry an ecumenical gospel and establish only an ecumenical church abroad." Morrison, op. cit., p. 31.

societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity (37)

Among the ways devised by the missionaries to foster co-operation, mention may be made of the following: a) regional and national conferences among members of various denominations; b) effective collaboration in common enterprises (education, social work, religious literature, radio programs, theological training centers, etc.); c) the advocacy of church union made by missionaries at home during their sabbatical years, or even after their retirement; articles written for younger missionaries or talks given to them before their departure; techniques in language schools in mission lands; e) the active participation of missionaries in the great ecumenical or pre-ecumenical conferences from Edinburgh to Evanston.

In this connection, William Hogg writes:

> Four major streams of co-operation increased steadily in mission lands . . . The first was a series of conferences convened by missionaries in the lands they had served . . . The second a series of conferences held mostly in the United States. The third was the development of the home base of continuing consultative groups . . . The fourth, and most important, the rise of the Student Christian Movement and the World Student Federation. The Student Movement made Edinburgh in 1910 . . . and thereby it set the course for the Ecumenical Movement. (38)

A final contribution from the mission world towards the strengthening of the ecumenical spirit has come from the Younger Churches. If, as already indicated, part of the converts in mission territories tended to reproduce among themselves the evils of division inherited from the West, many others regarded disunity as an ersatz Christianity, something that ought to be abolished in their national churches. And this latter group has been extremely articulate all along in the international conferences (Madras, Amsterdam, Bangkok, Whitby) in which it has taken part. The delegates from these Younger Churches have openly manifested that they do not any longer want to be "ecumenical curiosities and fair prey for insatiable photograph hunters" but full fledged participants. Instead of listening to the advice of the elder churches, they have preferred to tell them the wrongs they have committed and the proper way to undo them unless they prefer the establishment of a separate, mostly Asian, Christian block. The freedom they ask for is not restricted to the stopping of further divisions, but also to the acceptance (on the part of the West) of such notions as they might have regarding intercommunion, church unity, or even the framing of a new theology, patched with elements from the Bible and ancestral religion:

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(37) These words have been often reproduced in articles and studies dealing with ecumenicism. I have taken them from a pamphlet published by the World Conference on Faith and Order, no. 57: "The Conference at Lausanne," Boston, 1928, pp. 8-9. It was written by Francis Parkinson Keyes.

(38) Hogg, op. cit., p. 16.

> A caveat, writes D.T. Niles from Ceylon, must be entered against the churches of the West forcing the patterns of their thought on the churches of the East. The controversies of the Western Churches have their meaning in a historical context that is theirs; and to ask the younger churches, daughters though they are, to define where they stand with respect to those controversies is to ask them to speak from a context that is not their own. That which belongs to history must be returned to history, and the younger churches must follow where God's Spirit leads them... Also, since theological thought is conditioned by historical necessity, it is important to pay attention to the theological thinking in the lands of the younger churches... since in these lands the prevailing mode is one of creativeness while in the West it seems to be largely one of conservatism... The Church in the East and in Africa is seeking to lead its people into ways of obedience that neither they nor their forebears have trod before. (39)

The Doctrinal Crisis Experienced within Protestantism

In the last fifty years, American Protestant theology has gone through various stages. There was a time of growing liberalism—with its Social Gospel as the national product—and this, according to Dr. Douglas Horton, dominated the scene from about 1900 to 1920. It was, in the words of Mackay, "a somber period during which it appeared as if Protestant theology was to succumb completely to a liberalism whose assumptions were derived from reason rather than from revelation." (40)

Liberalism gave place (1920-1935) to the years of "controversy and alignment," with the whole camp divided between two irreducible factions: the conservatives and the humanists. The latter, heirs to the liberals, put their faith in science and in the goodness of man, while the former battled for the defence of what they called the "fundamentals of Christianity." Then came the last period (from 1935 to our own day) known as that of neo-orthodoxy. Greatly influenced by Karl Barth and Emil Brunner, it found followers in Reinhold Niebuhr, Macintosh, and others. Neo-orthodoxy emphasizes the classical Protestant doctrines of God's transcendence, man's sin and justification by faith, the authority of the Bible, etc., as over against the liberal conceptions of God's immanence, man's goodness, and his gradual improvement. (41)

The impact of these theological variations on the Ecumenical Movement has been at least twofold. On the one hand, denominational barriers have broken down and practically all the large churches have representatives of every shade of opinion. This in turn has inclined many of them to search for a middle ground and to find agreement apart from the extremes. This diluted form of theology, while decreasing the sectarian spirit, has also fostered (at least in a good

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(39) *The Ecumenical Review,* 1952, p. 75.
(40) From his already quoted article in *Presbyterian Life,* Dec. 1955.
(41) Fern, *Religious Encyclopedia,* 1949, p. 525. Cf. Mayer, *The Religious Bodies of America,* pp. 485 ff.

number of Protestants) a marked apathy towards the great Christian issues and brought in a steady decline in religious conviction. I believe Morrison is right when he says:

> The walls of our sectarian isolationism are in process of crumbling. The denomination appears to be losing much of its churchly significance. This may be interpreted as part of a general decline of positive religious conviction. I am not disposed to argue with those who so regard it. There is no doubt that the curve of religious conviction has been going downward for many years and that this decline is accompanied by the decline of denominational allegiance. (42)

But, on the other hand, we must also take notice of what in Protestant theological circles is called "the rediscovery of Christian orthodoxy." We are, namely, witnessing a return to the Bible, a growing realization of the centrality of Christ and of His Church for the whole scheme of salvation. Theological beliefs which, fifty years ago, would have been rejected as obsolete by liberals, are once again given full consideration. (43) This tendency was evident at Amsterdam (1948) and has gained momentum ever since:

> A new sense of the Church and its universality, writes Mackay, has been born in recent years... The Church within the churches becomes more and more the object of thought and devotion. A deeper study of the New Testament and especially the restoration of the Pauline and Apostolic writings to their true place in Christian revelation, has focused upon the Church the attention which in the liberal era had been focused almost exclusively upon the Kingdom of God. (44)

That there are healthy elements in this recovery cannot be doubted for a moment; and, as Fr. Charles Boyer, S.J. has pointed out, every Catholic should rejoice to see "the coming into life, among our separated brethren of that part of Catholic doctrine which Luther and Calvin had kept and which includes the principle mysteries of Christianity, namely, the Holy Trinity, the Incarnation, and the Redemption." How in the ultimate analysis they are influencing the Ecumenical Movement in the United States, I would not be able to say. Protestant writers may be using identical expressions as ours (Bible, Christ, Church, etc.) but giving them widely different meanings from those commonly accepted: (45)

> A Catholic says 'Church' and means one thing and always uses a capital 'c'... The Protestant says 'Church', means quite a number

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(42) *The Ecumenical Review,* Oct. 1950, p. 8. - Nash, op. cit., pp. 6-7.

(43) The slogan adopted is: "The Bible itself must lead us back to the living Word of God, which is Christ." (*The Ecumenical Review,* Autumn, 1949).

(44) art. cit., p. 21.

(45) Even the "Return to the Bible" labours under the same confusion, and the whole crux revolves once again on the authority of the Book. This constitutes for some the record of the full revelation of God while for others within the Ecumenical Movement it is no more than a "special revelation." (Cf. *Christendom,* 1945, p. 447).

of things and never knows whether to use a capital or a lower case 'c'. [46]

And this equivocation extends to many other names. The three strong parties making up the theological center of American Protestantism (neo-liberals, neo-orthodox, and neo-naturalists) frequently hold positions far removed from those of the original Reformation. [47]

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(To be concluded)

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(46) Sailer, in *Christendom*, 1945, p. 81. - Even for Latourette: "It is of the very nature of the Gospel that it can never be identified with any one organization. Organization can facilitate fellowship and true Christian unity, but it cannot achieve that unity. Some of the greatest denials of unity, which is love, are to be found within ecclesiastical structures. (*World Christianity*, p. 85).

(47) Nash wonders at the ease with which we assume that Luther and Calvin would recognize as Protestants some of the present day theologians.

MAR IVANIOS AND THE REUNION OF THE SYRO-MALANKARITES WITH ROME *

If every separation or schism provoked by the spirit of rebellion causes deep sorrow to the Church of Christ, every reconciliation or reunion fostered by a spirit of charity resounds joyfully in every Catholic heart. This was the case twenty-five years ago when news reached the faithful that Mar Ivanios, Jacobite Archbishop of Malabar; a bishop, Mar Theophilos; a priest named Father John; and the deacon Serapion—all of them members of a religious congregation called The Imitation of Christ—together with a layman, Mr. Chacko Kizhilet, had made their profession of faith as Catholics. The event opened the way to aspirations which had been hitherto unhoped for. This act of reunion with the Catholic Church took place on September 20, 1930 at the hands of Mgr. Louis Mary Benziger of the Carmelite Order, who was then the Latin bishop of Quilon.

Twenty-five years later, that small band of five had grown into a flourishing community, a branch of the true Church. It now numbers four bishops, 168 priests, 173 members of religious communities, 42 seminarians, and some 80,000 faithful.

It is accordingly only right and fitting that in the Pontifical Oriental Institute, which is dedicated to the special study of Christianity in the Eastern rites, this happy anniversary should be commemorated —not with solemn festivities, but with a conference befitting an institute of learning.

I therefore propose to deal with, first of all, the various phases by which Mar Ivanios arrived at reunion, and secondly, the reason for his marvelous success in his unitive efforts despite obstacles and difficulties which were by no means small. It will be clear to anyone who studies this event that for the Malankarites the achievement of reunion is due in great part to the person and personality of Mar Ivanios.

Ghiverghis Thomas Panikerveettil was born on September 21, 1882. He received his degree at Madras University and later became principal of the Jacobite High School at Kottayam, the most important educational center in the province of Travancore. At the time, his church—we will call it the Jacobite Church for convenience—was undergoing one of those serious internal trials which beset it from time to time. In 1909 the Monophysite Patriarch of Antioch, Mar Abdullah II, came in person from Syria to Malabar to discuss questions concerning church property with the metropolitan, Mar Dionysius. As a consequence of this visitation, the Patriarch excommunicated Mar Dionysius and in the same year appointed another metropolitan in his place. However, only about half of the Jacobites in India acknowledged

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* The text of a conference given at the Pontifical Oriental Institute in Rome by Fr. Alphonsus Raes, S.J.

this sovereign act of the Patriarch. A few years later in 1912, after the death of Mar Dionysius, his followers appealed to Mar Abdul Massih who had been Patriarch of Syria from 1895 to 1905 before retiring into a monastery. Acceding to their request, Mar Abdul laid the foundation of the "Eastern Syro-Orthodox Church" of Malabar by appointing a Catholicos for the Jacobites there. From that time onwards the two parties—that of the Patriarch which was subject to Syria, and the independent faction of the Catholicos—have been in disagreement. In 1953 the Patriarch's Party numbered six bishops, a hundred priests, and 250,000 among the laity, while that of the Catholicos was more numerous, with ten bishops 215 priests, and some 450,000 adherents. One can readily understand that a certain national feeling supports the followers of the Catholicos. In their estimation, which is not unreasonable, the Jacobite community of India, more numerous and more advanced in the social, economic, and cultural fields than the community of Syria and Mesopotamia, should not therefore be subjected to it.

The thirty year old principal of the Kottayam High School belonged to the party of the Catholicos, but he was greatly distressed at the situation, so full of rancor, contrasts, and dissension which prevailed in his own church. He desired to reform his school by giving it a deeper Christian spirit, but at the time he saw no possibility of success. Looking for a way out of the predicament, he eventually accepted a professorship at a college under Anglican auspices at Serampur, near Calcutta. If we are to understand the controlling influence of the master, it is worth noting that some of his pupils, among whom were the future Mar Theopilos and Mar Severios, followed him there.

The convictions in the mind of Fr. Ghiverghis were now making themselves increasingly felt, due in no small measure to his frequent contacts with spiritual and cultured individuals of both the Catholic and Anglican world. In this way he nurtured the idea of founding his own seminary, staffed with professors trained under his direction. There was a feeling of shame as well pervading his soul at seeing foreign missionaries coming to evangelize his beloved India. In the end he decided to found a missionary congregation. Those who were acquainted with the earnest young instructor saw in him a man imbued with the spirit of Christian charity which abhorred discord and the holding of ecclesiastical processes in front of a court presided over by pagans. His was a searching for a more intense spiritual life, like the kind he saw among Catholics and Anglicans, but which was rendered impossible in his own church on account of persistent disagreement. It was evident, too, that he possessed a heart which was too large to remain confined within the narrow limits of his own Syro-Malankara community. His desire was to embrace the hundreds of thousands of his countrymen who had yet to know Christ.

On August 15, 1919, the future Mar Ivanios began to lead the religious life with a few of his students at Perunad. He called their house

Bethany in memory of Lazarus, Mary, and Martha, the friends of Jesus, and to his congregation he gave the name, "The Imitation of Christ." He, the *Abun* (i.e., father) wished his congregation—future missionaries of India—to possess characteristics which were truly Indian. The members were to wear a saffron-colored habit, wooden sandals on their feet, and a small black cross on their breast. Their diet would be strictly vegetarian. Their time would be devoted to prayer, study, and manual work, with special attention being given to liturgical prayer. After a novitiate of two years, the young men were sent to the mission stations. The more promising among them became priests, but all took the three vows of poverty, chastity, and obedience. The young founder was convinced that only by means of these three vows would it be possible to realize his missionary and spiritual ideal.

Soon Bethany became a center of spiritual and liturgical activity, and pilgrims came in thousands. India is the country of pilgrimages and famous shrines. It is known for its *swami* and for its holy men. Among the Jacobites, not counting the congregation of Father Ghiverghis, there were five other religious communities: three for men, and two for women. The example set by the friars of Bethany in time made a deep impression upon the women folk among their relatives and friends and awoke in them also the desire for the religious life. Accordingly, Fr. Ghiverghis founded a house for them as well.

A man of such caliber as this Jacobite priest who wielded such influence over his community, could not keep his light under a bushel for long. Thus, six years after the foundation of his religious congregation, he was ordained a bishop and was given Bethany as the title of his see.

In the same year, 1925, a further phase began in the life of Father Ghiverghis, now known by his episcopal title of Mar Ivanios. Summoned to take his place among the hierarchy of his church, of necessity and at the bidding of his colleagues, he had to acquire a detailed knowledge of the points at issue at the time and to examine the justice of his own claims. This was the way chosen by Divine Providence to give him a glimpse of the real meaning of the ancient canons, which always named the See of Rome first in order of position. This deepened knowledge shed new light on some of the expressions found in his liturgical books which exalted Peter, the first among the Apostles and their leader, and also the Roman Church founded by St. Peter and St. Paul. Sincere study and earnest prayer brought with them the conviction that the only chief Patriarch in the Church of Christ was the one residing in Rome.

On November 1, 1926, at an episcopal meeting at Parumalai near Tiruvalla, in which the bishops were studying plans for the spiritual betterment of their church, Mar Ivanios presented and defended an unexpected thesis, namely, corporate reunion with the Church of Rome. The following very important points made up the theme of the discussion; 1) the Papacy as the center of unity for the visible Church on

earth, and the primacy of the Pope as the successor of St. Peter, Prince of the Apostles; 2) the preservation of the ancient rites and practices of the Syro-Jacobite Church of Malabar; 3) the permission on the part of the Holy See for the reunited bishops to retain their office and jurisdiction. With this as a basis, Mar Ivanios was given the task of drawing up a memorandum and setting on foot discussions with the Catholic authorities. This he did in the name of three out of the four bishops of his church.

* * *

The reception of the memorandum could not fail to create a pleasant surprise in the city of Rome. The first point which recognized the primacy of the Roman Pontiff was a fundamental one and opened the way for the solution of all the other problems. The reply in reference to the liturgy was that the rite, known as 'pure Syriac,' would be maintained. In this connection it is interesting to note that in 1888 the Sacred Congregation of Propaganda Fide had had occasion to send to Malabar a hundred copies of the Syrian Missal printed in Rome in 1843. Having acquainted himself with this missal, Mar Ivanios recognized in it his own rite. This fact drew him more towards the Catholics than towards the Anglicans who were certainly less condescending towards the Eastern rites. This was borne out in the case of the Jacobites who joined the Anglican Church and made use of the *Prayer Book*. It could also be seen in the Mar Thoma Church which was separated from the main body of the Jacobites in the nineteenth century. Under the influence of their Anglican teachers, the Mar Thomites had upset and confused the dogmatic sense of the sacramental rites and that of the Eucharistic sacrifice. Rome, on the other hand, was clearly more disposed to acknowledge the Oriental rites, asking nothing more than conformity to the beliefs of the Catholic Church.

There was one detail, however, in regard to the liturgy followed by Mar Ivanios that called for investigation. Although the Jacobites of India had never, to any great extent, adhered dogmatically to the Monophysitism of Eutyches, nevertheless, the heresy of the latter could have insinuated itself into the liturgical formulas of the Syro-Malankara Rite.

Apropos of this I would like to mention a particular point in that liturgy which caused the Roman Curia to hesitate for some time, and to wonder whether it should be suppressed or be preserved. I am alluding to the *Trisagion* and the celebrated addition 'qui crucifixus es pro nobis.' We of the Latin Rite sing the *Trisagion* in Latin and Greek, during the Veneration of the Cross on Good Friday: *Sanctus Deus, sanctus fortis, sanctus immortalis, miserere nobis (Aghios o Theos, Aghios ischyros, Aghios athanatos, eleison imas.)* Now the whole of the Latin ceremony with the lamentations, in which the *Trisagion* is inserted, shows with sufficient clarity that the Person invoked at that moment is Christ, who is God made man. Yet, all the Byzantines (Greeks, Slavs, Roumanians, and Melkites) sing or recite it (in fact, many

times daily) in honor of the Blessed Trinity. In support of this interpretation, a legend was spread abroad, even as far back as the time of Proclus, Patriarch of Constantinople in the fifth century, to the effect that an angel had come down from heaven to teach the faithful to sing the hymn to the Father, the Son, and the Holy Spirit. For many centuries the Church of Rome adhered to the practice of the Greeks; and whenever it was a question of reunion with the Monophysites (Armenians, Syrians, Copts), she adopted a consistent line of conduct and asked for the suppression of the words 'qui crucifixus es pro nobis,' a phrase which certainly could not be applied to Blessed Trinity or to God as such.

Just recently one of the consultors of the Congregation for the Eastern Church (I have this from him personally) had been studying this question more closely; and, thanks to a book on the Eastern liturgies by a Jesuit professor at the Oriental Institute in Rome, he was able to resolve it successfully. The consultor had found in that work all the necessary documentation for the solution of the problem. It was now clear to him that those of the Eastern rites (Byzantine and Chaldeans excepted) had always sung the *Trisagion* in honor of Christ. The Cardinals making up the Sacred Congregation for the Eastern Church did not feel it opportune to draw the practical conclusion from this premise, a conclusion and a judgment which would have been at variance with the decisions of so many Pontiffs. Nevertheless, Pope Pius XI of happy memory decided that nothing needed changing in the liturgical formula just mentioned. (1)

The third point in the memorandum of Mar Ivanios concerned the bishops in office. In its reply to this request, the Holy See made it known that the bishops could kept their status and jurisdiction once the validity of their sacerdotal and episcopal ordination had been established.

This favorable reply from Rome was communicated to the three bishops in question, but at the decisive moment only two undertook to make the definite step: Mar Ivanios, who in meantime (1926) had been elected metropolitan, and his faithful suffragan, Mar Theophilos.

* * *

If we consider that the reunion of Mar Ivanios was effected without any preparation on the part of the faithful, we must put his case in the same category with many other reunions brought about by bishops without the knowledge of their flocks. The argument which concludes that the flock will follow its shepherd is a little too simple, however. In some cases, it has been shown to be completely invalid.

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(1) Another article in the Syro-Malankara liturgy which caused no small difficulty for those Jacobites who returned to the fold of the Church was the cult of certain saints honored by them with solemn festival—in particular, Dioscorus of Alexandria and others who had been opposed to the Council of Chalcedon. However, in the case of the Jacobites of Malabar, who did not feel so closely connected with these protagonists of Monophysitism, it was not difficult to relinquish these feasts.

It is sufficient to recall the reunion accomplished by the Greeks at Lyons in 1274 and also the one at Florence in 1439, the presence of the Byzantine Emperor at the latter Council notwithstanding. On other occasions it has been seen how many difficulties faced the bishop or bishops who had agreed to the reunion and then had to make it acceptable to their flocks. An example of this is the case of Gregory Torosowicz, Armenian bishop of Lviv, who became reconciled to the Catholic Church in 1630 and then had to work for the remaining fifty years of his life until 1681 before seeing the status of reunion established with any firmness in his diocese. In other words, he had to wait until his young seminarians had taken over the parishes.

In the reunion we have been considering, the method is the same as the one followed from the thirteenth century onwards, that is, to win over to the cause of unity first one member of the hierarchy, with or without the support of the king or emperor, and then the whole mass of the faithful. This cannot strictly be called corporate reunion; but on the other hand, it is more than an individual reconciliation in view of the position of the person who comes into the Church. It is a method which presupposes a movement beginning at the top and working down. It is certain, however, that when individuals become less gregarious and more conscious of their worth and personality, such a method becomes more difficult of application, if not impossible. In very many cases, there will be more preference for the other method which consists in preparing the faithful for reunion by neutralizing the prejudices which one element nurses against the other. This can be accomplished by an appeal to the objective facts of history and by frankly acknowledging those values of genuine Christianity which separated groups have conserved and which Pope Pius XI compared to pieces broken off from gold-bearing rock.

The road followed by Mar Ivanios is perhaps a quicker one, once the decisive and courageous step has been taken by the leader of the movement, but its realization is riddled with difficulties. The first and greatest of these dangers consists precisely in its being a 'movement' because a movement ceases to exist when it fails to progress any further. Hence, the absolute need of moving steadily forward without cessation. It is twice as difficult to recommence a movement after it has stopped. Thank God, we can say that the course initiated by Mar Ivanios twenty-five years ago has never come to a stop, even after his demise in July, 1953. Neither did it wane after the death of Mar Severios in January, 1955. Month by month it has registered new adherents, new foundations of churches, missionary stations, and works of education and charity.

This also proves that the movement has been well sustained—another necessity—and well provided for economically, spiritually, and intellectually, because in proportion to the increase in the number of the faithful, in the number of parishes, an in other good works, there must

be an increase as well in material means and in personnel in order to sustain the whole.

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If we are looking for the reasons which assured the success of Mar Ivanios in his work of these twenty-five years, we can indicate only those tangible causes which fall within the sphere of human appreciation. This in no way, of course, excludes divine intervention which operates in fact through the instrumentality of men. We can indicate four such reasons.

The first is the personality of Mar Ivanios. He was blessed with a quick intelligence and a strong will. He was rich in the interior life and was anxious to communicate it to others. In him were united the many gifts of a true master who does not merely instruct his disciples but draws them to himself because they always find in him a shining example and a sure guide. There are, to be sure, many directors of holiness and the spiritual life in India, even among non-Christians. But whereas these *swami* envisage some new doctrine which, although in itself beautiful and generous, is always exaggerated in some respects, Mar Ivanios instead restricted himself to Christian revelation which he was able, moreover, to propound with a more than common understanding of God, man, and society.

In second place I would cite the fraternal help given by the Syro-Malabar Church which was itself in full process of development. Its bishops helped Mar Ivanios by giving him property and making it easier for him to acquire other premises (for in becoming Catholics he and his associates had to abandon everything) but most of all by providing him with priests who went over to the Syro-Antiochene Rite. In this matter we must mention in particular the generosity and the ready collaboration of the Malabar Fathers of the Carmelite Third Order who made the rapid development of the new community possible.

As a third cause, the moral support of the Holy See could not fail to make an impression on the Jacobites of the cultured class to whom the spiritual resources of the Church of Rome and its world-wide influence were already known.

Finally, a further factor that can be adduced to explain the progress of the Reunion Movement has been the force of example, especially among the relatives and close friends of those returning to communion with the Holy See.

The first cause of success came to an end with the death of Mar Ivanios. The support of the Holy See has remained constant; in fact, the journey of His Eminence, Eugene Cardinal Tisserant, to Malabar in 1953 manifests to all the fatherly affection entertained towards those of the Eastern rites not only by the Secretary of the Sacred Congregation of the Eastern Church, but also by its president, His Holiness, Pope Pius XII.

The assistance of the Syro-Malabar Church is destined to diminish as in the Syro-Malankara Church priestly and religious vocations keep

increasing. To insure further progress, it is necessary that those in positions of responsibility should continue to profess the Catholic faith and to see to it that the bonds between the new Catholics and their former co-religionists should not be severed. At first, the reaction of the Jacobites to the step taken by Mar Ivanios and his followers was quite violent; even slanderous accusations were not lacking. With the passing of time, however, truth prevailed, and friendly relations were re-established. Last year before his journey to Rome, Mar Gregorios, Archbishop of Trivandrum, successor to Mar Ivanios in that see, went to pay a visit to the Catholicos who is a relation of his—an uncle, if I am not mistaken. He was given an affectionate welcome by the venerable prelate, and they were able to talk in friendly fashion even on the question of reunion. It is our hope that these relations will grow ever more cordial. For if the unfortunate day comes when this mutual interest ceases, the Syro-Malankara Church will have the same fate as so many of our other Eastern Catholic groups—that of forming a community which is Catholic but in a state of isolation and without influence over the dissident members of the same rite.

At the moment, the hopes which the Catholic Church in Malabar has for the conversion of the whole of India are at a very high level. There are three local churches there: the Syro-Malabar with more than a million faithful, the Latin Church with about 800,000, and the Syro-Malankara Church of Mar Ivanios with some 80,000. The three sister communities, despite some occasional point of jealousy, are today called upon to cross the confines of Malabar. Their liturgical diversity, and ecclesiastical discipline, their unity in the same faith and their attachment to the See of Peter can show the whole of India that only the Catholic Church is really universal and destined by Christ, her Founder and Head, to gather into her fold every nation of the human race.

ALPHONSUS RAES, S.J.

COMMENTS AND DOCUMENTS

POPE PIUS XII AND THE EAST

In the preceding number of Unitas *we noted the tribute that was paid to Pope Pius XII on the occasion of his eightieth birthday both at Rome and in other countries throughout the world. One of the most solemn of these observances of the Holy Father's birthday took place on March 3rd at the Pontifical Atheneum (Antonianum), an international center for Franciscan students in Rome. There in the presence of members of the Sacred College of Cardinals, of bishops, officials of the Roman Curia, diocesan and religious clergy, and members of the diplomatic corps, the principal address was delivered by His Eminence, Gregory Peter XV Cardinal Agagianian, Patriarch of Cilicia of the Armenians.*

In his introduction, Cardinal Agagianian paid tribute to the amazing capacity of Pope Pius, as evidenced by the long list of accomplishments realized during the seventeen years of his reign. "Endowed with a great genius given over to the service of the Gospel," declared His Eminence, "magnificently prepared by Divine Providence for his lofty office, the Pope reveals himself as a luminous herald of the truth, a fruitful minister of the divine Word, a protagonist of the dignity of man . . ." Alluding but briefly—of necessity—to the wealth of achievement during the reign of the Holy Father, Cardinal Agagianian limited himself to an exposition of the Pope's activity with regard to the Christian East. The main body of His Eminence's address which follows is a translation from the Italian:

Papal Audiences to Eastern Groups

It is particularly gratifying and instructive, first of all, to see the interest of Pope Pius XII in the East as reflected in the audiences which he has accorded to various Eastern representations and in which he has expressed paternal words of praise, of encouragement, and of salutary counsel that have been received as something very precious.

On the ninth of May, 1939, when a mission of Maronite bishops came to Rome to pay filial homage to the Holy Father, he told them among other things: "The ties which for so long a time have united your nation to this See of Rome have no need of being reinforced; just as your eternal cedars, they are incorruptible. But may these ties become ever more binding, for a holy love can always grow, and a union can become more intimate.

"United with the Pope—which is to say, united with St. Peter—united with your religious leaders, the Patriarch and bishops, you have already seen and accomplished great things; and We expect even greater ones still. Our paternal heart desires this for your beloved East, and Our hands are joined in impetration for it. May you, dearly

beloved sons of the Maronite nation, find yourselves in the front line of those who make the light to shine, and may you lead to it very many other sheep in expectation of a hand that may open to them the gate of the sheepfold." (1)

A week later, on the 16th of May, another group of prelates and faithful of the Greek-Melkite Rite, led by His Beatitude, Patriarch Cyril IX, offered their homage of filial devotion to the Pope. In making his acknowledgement, the Holy Father said: "Another part of our beloved East has now come to Us . . . In our day when so many souls under the influence of the Spirit of God feel the need for unity, your task can and ought to be magnificent . . . The hour has come when the children of the household should redouble their zeal in order to point out to their brethren the abode they are looking for, assisting them to pass through the welcoming threshold. Inspired by the example of your great Doctors: Athanasius, Cyril, John Chrysostom, John Damascene, and strong in the merits gained by your martyrs, endeavor to promote in the East the Kingdom of Christ in unity." (2)

On June 6, after celebrations commemorating the 950th anniversary of the Baptism of Saint Vladimir, the students of the Pontifical Ukrainian and Russian Colleges assembled in the august presence of the Holy Father. Among other points made, the Pope said to them: "We are most happy, beloved sons, to greet you after the solemn triduum which We warmly recommended in Our Apostolic Letter. It can be said, indeed, that he, the Prince who converted his people, has also led you to Us. He, who marked out for his faithful Slavic followers the new way which was to lead them to Christ and who set for the centuries and for eternity the supernatural and glorious destiny of his people, has not ceased to protect them, to intercede for them, and to indicate to them the destiny which they must pursue or take up again in order to remain faithful to the spirit of their Baptism . . . You are a 'chosen part' of that people, the true sons of St. Vlamidir, the authentic descendants of that stock that was his own, the heirs of his spirit in all its fullness—that spirit of Christian faith and of filial union with the See of Rome."

Imparting his blessing to those who were present, the Holy Father concluded by saying: "Let us raise a fervent prayer to God for Russia and for those in tribulation there who are awaiting with tears the hour of God." (3)

On the vigil of the Holy Apostles, June 28, 1939, the Holy Father spoke to many of the faithful who had come to Rome for the beatification of Justin de Jacobis, that outstanding luminary, the bringer of new light to an Africa "in search of the word and of the altar of Christ." Addressing himself to the Ethiopian pilgrims, the Pope said: "Your presence here, beloved sons from Ethiopia, gives us particular

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(1) *Discorsi e Radiomessaggi.* Vol. I, p. 109. Soc. Ed. *Vita e Pensiero,* Milan.
(2) ibid. p. 125.
(3) ibid. pp. 165-166.

consolation ... You have come from across the sea, but here in Vatican City you have met those of your own nation: young men who are the hope of the Abyssinian Church and of that Christian regeneration and purification which was already begun by St. Frumentius in the land of Ethiopia fifteen centuries ago.

"Today, with an even higher sentiment of faith, you are rekindling within us that joy which filled the heart of Our predecessor, Gregory XVI when Blessed de Jacobis led a deputation of your countrymen to him from Abyssinia about a century ago ... Today with a deeper and holier spirit of faith and affection you stand before Us who see in you the heirs of ardent martyrs, the sons of the apostolate and of the faith and love of the newly Beatified." (4)

On the fourth of March, 1940, the Holy Father received in special audience a number of Roumanian prelates of the Roumanian-Byzantine Rite, with the Metropolitan of Alba Julia and Fagaras at their head —all of them, to their honor, are today either martyrs or confessors of the Faith.

On this occasion, the Holy Father declared: "From the depths of Our heart, we greet you, O Shepherds of the Roumanian Church. With joy we welcome you in this abode where all the children of the Common Father of every nation, of every tongue, and of every rite feel themselves members of the same family and surrounded by the same affection ...

"Coming to Rome, it affords you pleasure to rediscover the memory of Trajan and of that civilization brought to your ancestors by this great Emperor ... But in your contemplation of his celebrated column whose spirals make immortal both the glory of the conqueror and the worth of his adversaries, your gaze makes its way to the very summit of its Doric capital which is crowned by the statue of the Apostle Peter. Here, then, we have the two Romes to which you remain traditionally attached ... In the wake of the Empire's legionaries ... there came the missionaries of the Gospel bringing to Dacia an amphora of a two-fold perfume in order to instill within souls Christian morality and the venerable Latin culture which for them were synthesized within the Roman Faith. You are now the living testimony of this fusion. Your faithfulness to the Rome of the Pope has made it possible for you to co-operate effectively and extensively towards the progress of civilization in Roumania. The intellectual institutions, the social and charitable activities of Blaj demonstrate in a wonderful manner how adherence to Rome and to the Roman Papacy can not only be compatible with love for your terrestrial fatherland and with loyalty to your best traditions, but that it even elevates and ennobles them." (5)

In 1940, on the 18th of October, the Holy Father greeted the participants in the intereparchial Synod for Catholics of the Byzantine Rite in Italy which took place in the celebrated Abbey of Santa Maria

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(4) ibid. pp. 223-24.
(5) ibid. vol. II, pp. 15-17.

di Grottaferrata. In his allocution to them, the Pope said: "It is with real joy and genuine affection that We welcome you . . . prelates and clergy of the three eparchies of Byzantine Rite in Italy who, occupying a place to close to Our paternal heart, remind Us by your presence in the home of the Common Father of Christianity of those regions of the East for which We have so much affection.

". . . the Apostolic See has always looked upon the Eastern rites with a maternal complacency. Even before the lamentable schism of the Eastern Church, there were to be found many cloisters and altars in Rome where Greek monks worshipped the Lord in their own tongue; in such wise that when Michael Cerularius, the Patriarch of Constantinople, caused the Latin monasteries to be closed and banished both abbots and monks, Pope St. Leo IX in the year 1053 could with reason utter his lament in those remarkable works which have remained noteworthy in the annals of the Church: 'How much more prudent, moderate, and lenient is the Roman Church in your regard! We have here, in Rome and outside Rome, many Greek monasteries and churches, which have nowhere suffered interference in the matter of the traditions and customs of their fathers; on the contrary, they have been admonished and encouraged that they should be faithful to them.' And then he subjoined a reason which reveals and documents the delicate and attractive wisdom of the Church of Rome: 'For she knows that the diversity of practices, according to times and places, is not a hindrance to the salvation of believers when the same faith, working by charity all the good that it can, commends us all to the one God'."

In November 1950, His Holiness Pope Pius received in special audience His Eminence, Cardinal Ignatius Gabriel Tappouni, Patriarch of Antioch of the Syrians, who was accompanied by prelates, priests, and a group of the faithful. Gratified by the filial homage of the Syro-Antiochean hierarchy and community, the Holy Father, in words of paternal affection, expressed his lively interest in the Syrian Church which over the years had been so often and so sorely afflicted for the Faith.

On March 13th, 1946, His Holiness granted a special audience to Armenian bishops and clergy together with pilgrims of their nation, headed personally by their Patriarch who had been but recently elevated to the Sacred Purple and who on the day preceding the audience had celebrated the liturgy in the Armenian Rite in the august presence of the Pope. This was occasioned by the anniversary of the coronation of the Holy Father and marked the first time in the annals of the Church that the Armenian Liturgy had ever been sung in the presence of the Sovereign Pontiff.

Among other things, the Holy Father declared at the time: "In naming the Patriarch of Cilicia of the Armenians to a post in the Senate of the Roman Church and in designating him as the celebrant in the Sistine Chapel yesterday of the Pontifical Mass in all the splendor of his rite, We have wished to manifest and, so to speak, to crown in

a solemn manner the proofs of the sollicitude and affection which over the centuries, from the earliest days of Christianity, the See of Peter has never ceased to have for Armenia and her people. We can say, indeed, that this most illustrious nation, in adversity and tribulation, has always had her defender and advocate in the Roman Pontiff."

Then after having given his fatherly praise to the courage of the Armenian people in the profession and the defense of their Christian faith in the midst of so many tragic events, the Pope went on to commend them warmly in the following terms: "Remain firm in your faith in all its fullness, integrity, and unchangeableness, faithful to all the revealed truths which the Church teaches, to all the mysteries of grace of which she is the administrator, without ever letting yourselves be deceived or led astray by currents of thought which ultimately terminate in a superficial rationalism, in a purely human and earthly morality, or only too often even in atheism itself." (6)

The angelic vision of the Pope, together with the opportuneness of his words, so noble and so paternally affectionate, remain indelibly impressed on the minds and hearts of the faithful taking part in an audience. For them—and for non-Catholics as well—these meetings with Pius XII are to be found among the most precious memories of their lives. How many times in the Near and Middle East have we ourselves, with joy and filial pride, heard kings, chiefs of state, premiers, government ministers, and persons of every class speak with conviction and enthusiasm of the delight and fascination they experienced during their audiences with Pope Pius XII.

Papal Documents Relating to the East

But the Sovereign Pontiff has not spoken to the East solely in the presence of representatives of Eastern groups who have come to render him homage in the House of the Common Father. Indeed, he has not allowed any opportunity to go by without, on his own initiative, addressing to them, and sometimes to the whole Catholic world, his elevating messages by means of Apostolic Letters or splendid encyclicals which have marked the recurrence of some notable anniversary or event.

Thus, on May 15, 1939, the Pope addressed the Apostolic Letter *Singulari Animi* to the most Eminent Cardinal Secretary of the Sacred Congregation for the Eastern Church in order to promote the celebration already mentioned of the 950th anniversary of the conversion of St. Vladimir of the Russias. (7)

On March 25, 1948, there appeared the letter *Sexdecim ante saeculis* to the hierarchy and people of the Patriarchate of Alexandria of the

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(6) ibid. vol. VIII, p. 5.
(7) *Acta Apostolicae Sedis*, 1939, pp. 296-301.

Copts to commemorate the 16th centenary of the death of St. Pacomius, *Aegypti decus et gloria, coenobiticae vitae auctor ac conditor.* (8)

On August 2, 1949, a letter entitled *Altero exeunte saeculo* was addressed to the Abbots General of the Mechitarist congregations of Vienna and of Venice on the occasion of the second centenary of the death of their founder, the Servant of God, Abbot Mechitar. (9)

In 1951, on April 4, the letter *Catholicos novimus* was directed to the Most Eminent Cardinal Secretary of the Sacred Congregation for the Eastern Church to mark the first centennial of the erection of the Confraternity of SS. Cyril and Methodius. (10)

On June 30, 1955, a papal letter with the title *Alacre Studium* was addressed to the Archimandrite Ordinary of the Venerable Greek Monastery of Grottaferrata to commemorate the ninth centenary of the death of St. Bartholomew the Younger. (11)

It would be impossible, however, not to pause briefly on one or the other of the more important papal documents.

In 1944, while the devastating war was in full sway, there recurred the 1500th anniversary of the death of St. Cyril of Alexandria, the champion of the personal unity of the two natures in Christ and of the Divine Maternity of Mary. Accordingly, on April 9th of that year, Pius XII directed to the Catholic world the encyclical *Orientalis Ecclesiae* in which he set forth the example of the great Doctor, and invited the separated Orient to the unity of faith and of the supreme authority of the Church. At the same time he urged Catholics to promote this much-to-be-desired return. (12)

But let us listen to the impressive words of the Pope himself: "The Church has always exalted with the highest praise St. Cyril, Patriarch of Alexandria, as the true glory of the Eastern Church and the most noble defender of the Virgin Mother of God."

"But while We rejoice with all Our heart that all the Christian peoples of the East honour St. Cyril with special devotion, nevertheless We are grieved that all have not come together in that unity so greatly to be desired, which he so ardently loved and promoted."

"To bring this about," continues the encyclical, "it is absolutely necessary that all, following in the footsteps of St. Cyril, should secure that harmony of soul, which must be sustained by that triple principle with which Jesus Christ, Founder of the Church, wished it to be indissolubly bound together, as by a divine and unbreakable bond, established by Himself: that is to say, union in the One Catholic faith, in a single love for God and for all men, and finally in a common obedience and submission to the lawful hierarchy constituted by the Divine Redeemer Himself."

After illustrating these three points, one by one, and having affirmed that with their return to the unity of the Church the separatists

(8) *AAS*, 1948, pp. 241-43.
(9) *AAS*, 1950, pp. 724-25.
(10) *AAS*, 1951, pp. 371-73.
(11) *AAS*, 1955, pp. 599-600.
(12) *AAS*, 1944, pp. 129-44.

"will never be compelled to exchange their own legitimate rites and ancient institutions for the Latin rites and institutions since both are to be regarded with equal esteem and veneration, for they surround our common mother the Church with a regal variety," the Holy Father declared further: "We, Venerable Brethren, in celebrating the fifteenth centenary of this event, desire nothing more ardently than that all who are known by the name of Christian should, under the patronage and following the example of St. Cyril, promote with ever-increasing zeal the happy return of our dissenting brethren in the East to Us and to the one Church of Jesus Christ. Let there be for all but the one pure faith; one also that charity which binds us all together in the Mystical Body of Jesus Christ; and, *in fine*, a common fidelity, active and persevering, to the See of Blessed Peter." (13)

On the eighth of September, 1951, the Holy Father issued another magnificent encyclical entitled *Sempiternus Rex Christus* to observe the fifteenth centennial of the Council of Chalcedon. (14)

We already know how in this Council, composed of about 600 Eastern bishops and presided over by the legates of St. Leo the Great, there was defined the Hypostatic Union of the two natures in Christ, divine and human, and how at the reading of the dogmatic letter of St. Leo, the Fathers present broke out in that historic exclamation: "Peter has spoken through the mouth of Leo!"

The encyclical in question brings into splendid relief the two points which stand out in the story of the Council: the primacy of the Roman Pontiff and the Christological dogma of the Hypostatic Union.

In illustrating this second point, the encyclical very opportunely observes that there are "some dissident groups in Egypt, Ethiopia, Syria, Armenia, and elsewhere who seem to stray from the right path chiefly in the words used . . . This can be deduced from their liturgical and theological documents."

In fact, we may add that these same bodies, who are regarded as Monophysites, hold that Christ is one, but that He is both perfect God and perfect man at the same time—which is substantially the truth defined by the Council of Chalcedon.

In the last part of *Sempiternus Rex*, the Holy Father calls for reunion with expressions that go straight to the heart: "While We recall the memory of these outstanding and glorious annals of the Church, We naturally turn our thoughts with greater affection to the Eastern Churches. The Ecumenical Council of Chalcedon is truly their glorious monument which will certainly last for all time . . . How unfortunate that many in Eastern lands for long centuries have been pitifully cut off from the unity of the Mystical Body of Christ, of which the Hypostatic Union is such a shining example. Is it not holy and salutary and according to the will of God that all at long last return to the one fold of Christ?"

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(13) *AAS*, 1944, pp. 129-44.
(14) *AAS*, 1951, pp. 625-44.

"Following the footsteps of Our Predecessors, We have constantly labored to make the return to the Catholic Church easier for the Eastern Christians. We have defended their legitimate rites, promoted research with regard to them, promulgated laws to provide for them . . ."

After having enumerated these and further proofs of his benevolence towards the East, the Pope concludes: "Let those who by the calamity of the times are separated from the Apostolic See, whose power lies in serving, this divinely established and unshaken rock of truth, hasten to render it due homage . . . We can foresee what a rich source of good this return to the unity of the Church would be for the common benefit of Christendom."

The Pope's Concern for Persecuted Eastern Christians

We must now mention another series of letters and encyclicals by Pius XII which deal with the tribulations of the Church among various noble peoples of Eastern Rite.

We know how even before the end of the World War, in the occupied territories of Soviet Russia and successively in the other countries of Central Europe and the Balkans, wherever communist governments were set up under the pressure of the Russian Army, the Catholic Church—and in particular that of Oriental Rite—was persecuted, suppressed by law, while the bishops and priests were imprisoned or exiled, and the faithful were scattered.

The Pope's heart bleeds for them. He is the Supreme Shepherd who urges them to remain faithful, praising those valiant persecuted confessors of the faith, and encouraging them with the vision of the suffering Christ and an eternal reward, while he invites the Catholic world to pray for these heroic sons and brothers.

Let us recall the encyclical *Orientales Omnes* of December 23, 1945. There Pius XII first reminds the bishops of the whole world of the auspicious 350th anniversary of the union of the Ruthenian Church with the Apostolic See and outlines the history of its union, its martyr, St. Josaphat Kunceviz, and its vicissitudes—sometimes joyful, sometimes sorrowful. ([15]) He sets forth the advantages of the union for the Ruthenians and their Church and points out that, before the dreadful ravages and destruction of the war, their Church had brought forth a most welcome flowering . . . with the fervor of virtue, of piety, and of Christian living as its fruit. Then the Pope continues in a tone of profound sorrow: "With deep distress in Our paternal heart We notice that a new and furious storm presses on this Church . . . with great sorrow we have heard that in those regions recently subjected to Russian jurisdiction, those sons and brothers of the Ruthenian nation so dear to Us are suffering grave tribulations for their loyalty to the Apostolic See; and that the Russians do not fail to use every means to tear

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([15]) *Cf. Civiltà Cattolica,* February 2, 1946, p. 261.

them from the bosom of their Holy Mother the Church, and force them against their will and their sense of duty to join the dissidents...

"We know too," continues the encyclical, "that such harsh measures as these are glossed over as punishment for political offenses." Commenting on this, the Pope observes: "A like way of acting is not new, nor has it been used today for the first time. Often in the course of past centuries the enemies of the Church have, by specious maneuvers, deceitfully accused Catholics of conspiring against the State, so that they would not have to confess openly their obvious persecution and thwarting of the Church. In the same way the Jews of old accused our Divine Redeemer Himself before the Governor, saying: 'We have found that this man is perverting our nation and forbids the payment of tribute to Caesar' (Luke, 23, 2). But the facts themselves and events prove what are the motives of such persecutions, and shed their light on them. Who does not know that Alexius, recently elected patriarch by the dissident bishops of Russia, has openly preached and praised defection from the Catholic Church in his letter to the Ruthenian Church—thus contributing in no small way to the opening of such persecution?"

After having shown that such affliction was all the more distressing in so far as it belied the solemn pledges made in international conventions during the great war, the encyclical ends by urging prayer, constancy in the faith, watchfulness...

A similar fate overshadowed the flourishing Roumanian Church. In March 27, 1952, the Holy Father addressed to it the Apostolic Letter *Veritatem Facientes* from which I cite a few relevant sentences.

"While We consider," says the Pope, "the pathetic conditions of the Catholic Church among you, We cannot do less than praise your wonderful example of Christian fortitude and regret the grave dangers to which the valid rights of the Catholic Church, and especially its liberty are exposed."

After having pointed out that by now there is no bishop at liberty, that all have been torn from their sees, locked in prison, or sent into exile, that the Church of Eastern Rite, so abundant in the number of its faithful and in virtue, is considered by law as dissolved, the Pope continues: "You appear to be re-enacting the glory of the Early Church; and for this very fact, we who foster paternal sentiments towards your people and surround those 'who suffer persecution for justice's sake' with a special love, desire to kiss the chains of those who, unjustly shackled, weep and suffer for the assaults on religion..." [16]

On December 15, 1952, the Holy Father returns to the same topic in another encyclical entitled *Orientales Ecclesias* in which he makes special mention of the persecution in Bulgaria where through the usual

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(16) *AAS*, 1952, pp. 249-53.

methods of accusation Msgr. Eugene Bosilkoff, Bishop of Nicopolis, had been condemned to death, together with three other priests who were helping him in his pastoral ministry. (17)

The Problem of Palestine

Another question of grave importance formed the object of the Pope's concern for the East: the problem of Palestine.

When the British mandate ceased and the troops withdrew on May 15, 1948, Israel proclaimed itself an independent state. But an armed struggle broke out between the latter and the Arabs, a conflict which was put an end to with the Armistice of June 11, 1948. This truce, however, is a precarious one and has often been violated. The situation is still more tense than ever, and Palestine remains one of the most dangerous spots for potential complications and international conflagration.

The Holy Father has often intervened with encyclical letters to the Catholic Bishops, treating the question from the point of view of the sacred character of the Holy Land, and defending the rights of Christianity, particularly those of the Catholic Church.

One of the first times in which the Pope ventured to intervene was on May 1, 1948 with the publishing of the letter *Auspicia Quaedam*. In this he expressed his anxious concern over the deplorable incidents, massacres, and ravages—which are still continuing in Palestine—and recalled the sacred character of the Holy Land from where the light of truth has spread to all nations, where the song of the angels resounded wishing peace to all men of good will, where Jesus consecrated the great precept of charity with His Blood. The Pope then asked for prayers during the month of May for the concord of nations and the pacification of Palestine. (18)

With a new encyclical *In Multiplicibus Curis* on October 24, 1948, the Pope called for more prayers and announced the distribution of special aid for the refugees of Palestine. Advocating at the same time an international status for Jerusalem and its surroundings, he wrote thus: "We do not think that the Christian world could contemplate the Holy Land indifferently, or even with barren indignation, for everyone used to approach it with the greatest respect to embrace it with ardent love; now it is trampled upon by troops and bombarded from the air. We do not believe that the Christian world could let the Holy Places be devastated and the 'Great Sepulchre of Christ' destroyed . . . We are fully confident that these petitions and aspirations—a sign of the value that such a great part of the human family has attached to the Holy Places—will, in the assemblies where questions of peace are discussed, strengthen the conviction that it is opportune to

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(17) *AAS*, 1953, pp. 5-14.
(18) *AAS*, 1948, pp. 169-72; *Civiltà Cattolica*, May 1948, p. 337.

give Jerusalem and its surroundings, which contain so many and such precious memories of Our Saviour's life and death, an international status. Under the present circumstances this seems better able to guarantee the safe-keeping of the sanctuaries. In the same way, too, it will be necessary to ensure with an international guarantee both the freedom of access to the Holy Places scattered throughout Palestine, and the freedom of worship and respect for religious customs and traditions . . ." (19)

On Good Friday April 15, 1949, the Holy Father published a new encyclical, *Redemptoris Nostri,* in which he returned to the same theme. (20)

Again on November 8, 1949, yet another encyclical appeared on the same question, entitled, *Sollemnibus Documentis.* (21)

These interventions on the part of the Holy Father have not been without effect: it is to a great extent owing to these that the United Nations Organization adopted the internationalization of Jerusalem in its plenary session in November 1949. Unfortunately, this decision still has not been put into practice.

We know, too, that from 1949 onwards a Pontifical Mission has been carrying out works of charity in the name of the Pope among the refugees, who at the present time number from 800 to 900 thousand.

On the subject of Palestine, it gives me special pleasure to pay homage to the Custodianship of the Franciscan Fathers who for centuries, at the cost of sacrifice and even of bloodshed, have guarded the Holy Places without interruption, looking after them with great love for the piety of the Catholic world, thus deserving its heartfelt and dutiful gratitude.

The untiring and brilliant efforts of Pius XII had, in fact, gained such high prestige for the Apostolic See that several States of the Near or Middle East, either already independent nations like Iran and Egypt, or else those which became fully independent immediately after the war, asked to strengthen their diplomatic ties with the Vatican.

Thus in a short space of time, there arose with relative Legations or Embassies at the Holy See: the Apostolic Internunciatures of Egypt (August 23, 1947), of Syria (February 21, 1953), and of Iran (May 2, 1953). (22)

The first of all these was the Apostolic Nunciature of the Lebanon which first began its activity on March 21, 1947, as a legation and which was last year elevated to the rank of Embassy of the Lebanon at the Holy See. (23)

The Lebanon is a land of liberty where people of different races and creeds live together peacefully—a place where the culture of the

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(19) *AAS,* 1948, pp. 433-6; *Civiltà Cattolica,* November 6, 1948, p. 225.
(20) *AAS,* 1949, pp. 162-64.
(21) *AAS,* 1949, pp. 529-30; *Civiltà Cattolica,* Nov. 19, 1949.
(22) *AAS,* 1948, p. 72; ibid., 1953, p. 225 and p. 542.
(23) *AAS,* 1947, p. 223.

East and West meet, and the seat of three Catholic Patriarchs. It is a charming Mediterranean country, with its beaches, slopes, and mountain tops crowned with sanctuaries dedicated to Our Lady, so aptly hailed by the Church as the "Bride of the Lebanon." It is to this country that Pius XII saw good to send, in October 1954, for the first time in its history, one of his legates in the person of the Cardinal Patriarch of Venice, to preside over the magnificent triumphal celebrations of the Marian Congress at Beirut, which were culminated by a splendid radio-message from the Pope himself.

On March 25, 1954, the President of the Lebanon Republic paid an official visit to the Supreme Pontiff. He was welcomed with every mark of honor and received with particular good will by the Holy Father. In an official note which appeared in the *Osservatore Romano* on the day before his audience, the independent State of the Lebanon was hailed as a "cause and example of peace and union among nations, with the same ideals as the Holy See and in noteworthy coincidence with those of the apostolate of the Angelic Pastor." All this elicited a wave of pride and profound gratitude towards Pius XII throughout the Lebanon.

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The name of Pius XII will remain linked with the Christian East for centuries to come in view of the fact that he has initiated the promulgation of the Code of Eastern Canon Law.

This great work is truly monumental: up to the present time the selections of texts from the original sources have filled 38 volumes. It is an achievement that gives honor both to learning and to the Apostolic See. As we know, the Codification was ordered by Pius XI of Happy Memory and has been carried out under the watchful eye of Pius XII, who has termed it "gravissimi momenti opus," (24) and to which he has devoted many hours of study in audiences granted to the industrious and indefatigable secretary of the respective Pontifical Commission.

In the august name of Pius XII, and with his authority, there have been promulgated thus far: *De Disciplina Sacramenti Matrimonii* with the *Motu Proprio, Crebrae allatae sunt,* of February 22, 1949 (*AAS*, 1949, pp. 89-119); *De Judiciis pro Ecclesia Orientali* with the *Motu Proprio, Sollicitudinem nostram,* of January 6, 1950 (*AAS*, 1950, pp. 5-120); and *De Religiosis et de administratione bonorum ecclesiasticorum ac de significatione verborum* with the *Motu Proprio, Postquam Apostolicis Litteris* of February 9, 1952 (*AAS*, 1952, pp. 65-150).

The promulgation of the remaining sections will follow in time at the Holy Father's good pleasure and will bestow great joy and considerable profit on the Eastern Church, thus earning its profound gratitude. For the first time in its history, it is to be endowed with a universal law from the Pope.

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(24) *Orientales Ecclesias,* December 15, 1952 (*AAS,* 1953, p. 5).

Another work of a different kind deserves to be mentioned here since it associates the venerable name of Pius XII with the East: the Damascenum College.

We know how the Roman Pontiffs have for centuries encouraged or patronized the erection of national seminaries with their own rites at Rome, and how much spiritual profit the Church and the different peoples have derived from them, as the relative documents testify.

In these colleges are gathered young seminarists or those already priests from different nations and of various rites, pursuing or completing either the ordinary or specialized sacred studies, as the needs of their people or Patriarchs require. But living for a number of years in the incomparable atmosphere of the Eternal City, the very center of Catholicity, under the eye of the Vicar of Christ, they are broadened in their outlook at the same time and blend their love for the Apostolic See—the root and seed bed of Catholic unity—with the love they have for their own nation and rite which are esteemed both for their own sake and more especially as occasions and instruments in the work of enlarging and enriching the one fold of Christ under the one Supreme Pastor.

It will be remembered that of the last Popes of venerable memory, Benedict XV founded the Pontifical Oriental Institute, while Pius XI erected the seminary of St. Josaphat for the Ukrainians and later the Russicum and the Pio-Romeno Colleges. In continuation of their interest, Pius XII, through the instrumentality of the Sacred Congregation for the Eastern Church, founded the Damascenum for priests of the Eastern rites at the beginning of his pontificate in 1940.

It seems to me fitting to recall on this occasion the thought expressed by a venerable and Most Eminent Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, namely, that the latter organization had accomplished more good for the Church in the mission field by the establishment and the maintenance of its College in Rome than by any other measures or enterprises. So great, then, is the importance and the influence of these Roman institutions for the well-being of the Church among the nations.

From 1940 onwards, the Damascenum, together with the other colleges and seminaries of Eastern Rite, has continued to be effective in the diffusion of Catholic thought and learning among those of the East.

Our Lady and Russia

But it is now time to come to the end of this conference in which, far more than my own humble comments, there have re-echoed the papal pronouncements concerning the East during this glorious pontificate of Pius XII.

And in conclusion I should like to cite still another remarkable document, this time the Apostolic Letter of Pope Pius, *Sacro Vergente Anno* of July 7, 1952, addressed to the peoples of Russia.

In this the Holy Father recalls the relations between the Holy See and Russia since the tenth century, mentions the work of his immediate predecessors, Benedict XV and Pius XI in helping the Russians who were decimated by famine and victims of extreme suffering as a result of the first World War and the political disturbances in 1917, and reminds them especially how the Church prays for them every day. Indeed, it was for this intention that the prayers recited at the end of the Mass in the Latin Rite, the three *Aves* and the prayers following, were maintained by Pope Pius XI and are still said today.

In a tone of serenity, the Supreme Pontiff refutes all the frightful calumnies spread by the enemies of God and the Church, and then calls to mind with particular satisfaction Russia's traditional devotion to Our Lady and exhorts her to persevere in honoring the Queen of Heaven by prayer and affection.

Finally, having addressed a suppliant petition to Our Lady to bring about the triumph of truth, the purity of morals, apostolic strength for the persecuted, human and religious liberty, and peace both for his 'beloved nation' Russia and for all mankind, the Pope invokes the merciful regard of the most holy and most pure Mother of God upon the militant atheists.

This important document of the Sovereign Pontiff closes with the following memorable words: "In order that Our and your prayers be more readily answered and to give you an especial attestation of Our particular affection, We, therefore, just as not many years ago We consecrated the entire world to the Immaculate Heart of the Virgin Mother of God, so now in a most special way, We dedicate and consecrate all the peoples of Russia to that same Immaculate Heart, in the confident assurance that through the most powerful protection of the Virgin Mary there may *at the earliest moment* be happily realized the hopes and the desires which We together with you and with all those of upright intention have for the attainment of true peace, of fraternal concord, and of rightful liberty for all: in the first place for the Church. . . ."

The consecration of Russia to the Immaculate Heart of Mary! Only the future will reveal all the implications of it. Meanwhile, however, this act of the Vicar of Christ, implored by many of the faithful, should attract our keen attention; for it was done, it may well be said, not without the special inspiration of the Queen of Heaven in fulfillment of the desire expressed by her in the apparitions at Fatima, and now remarkably carried into effect by the Pope at an hour so particularly distressing for the whole world, in spite of the fact that the vast majority of those living in Russia are still cut off from the Apostolic See.

On the conversion of Russia, now risen to the rank of a world power, depends not only the liberty and peace of the world, but also in great measure the conversion of other dissident peoples in Europe

and in the East. And how profoundly would Protestantism be affected by it!

You will see, yes, you will see the day without fail when this great miracle takes place under the patronage of the Immaculate Heart of Mary, implored and urged on by the prayers and sacrifices of the Catholic world and primarily of those souls consecrated to Our Lord.

Our filial wish, then, which in the name of all the East we place before the august throne of Pius XII with sentiments of the deepest gratitude and veneration for these and all the other cares which he has lavished on the East, is that he may live to see that glorious day and be able to direct one further document to all the peoples of Russia, beginning with the same words with which Eugene IV proclaimed the Union that once before took place between East and West: *Laetentur coeli et exultet terra! Dominus conservet Eum!*

A RECENT LETTER OF DR. HANS ASMUSSEN TO GERMAN LUTHERANS

Although within the last year or two, relations between Catholics and Lutherans in Germany have in general become strained in comparison with the close collaboration resulting from the war and the immediate post-war era, the small group led by Dr. Hans Asmussen within the Evangelical Church has continued its crusade for the realization of Christian unity. Unitas *has had occasion to publish declarations of this group in the past (e.g. Vol. VI, nos. 2 and 3). The latest such appeal was made public in February of this year but failed to reach us in time to be printed in the spring number of our review. It is accordingly being presented to our readers in the present issue:*

The Age of the Church . . .

III

A number of months have gone by since our last circular letter. It has been our wish to give ourselves over to a mature reflection of pertinent matters and not to infringe upon significant events. We have come to have greater confidence as to the way we have taken. Many matters have become clear to us, and a goodly number of persons has joined our ranks.

We must now advance step by step, for very many things have taken place which oblige us not to remain passive.

A delegation of leaders of the Evangelical Church has visited Soviet Russia and in consequence has entered into a closer relationship with the Russian Orthodox Church. But this is not all. The leaders of the Evangelical Church and of the Russian Orthodox Church have reached an agreement whereby study weeks are to take place, with an interchange of theological students as well as an exchange of books. In any case, one should know that as far as the conception of the sacrifice

of the Mass is concerned, for example, and veneration of the Mother of God, the Russian Church is much closer to the Roman Catholic Church than any one of the Evangelical churches.

Dr. Dibelius, Bishop of Berlin and President of the Ecumenical Council of the Evangelical Church of Germany (EKD), and a member of the upper circles of the Ecumenical Movement, paid a visit to the Pope of Rome during the course of his journey to Australia. Thus on both sides there has been the expression of a common interest in the combat against atheism. In all the history of the Church, there is no parallel instance of a high dignitary of a church separated from Rome having paid a visit to the Pope.

Provost Grüber, who only a few weeks ago attempted to prevail upon the Evangelical Church to recognize the government of the German Democratic Republic (Stuttgarter Zeitung) has for a long time been thinking of giving up his post as plenipotentiary for the Evangelical Church of Germany at the Soviet headquarters of the German Democratic Republic. It is significant that the daily press has seen fit to publish such news. If this is exact, it is to be hoped that Dr. Niemöller will carry out his functions in that area in close collaboration with Bishop Dibelius.

In the interim, the persecution of Christians still goes on within the German Democratic Republic.

An unexpected setback in the relations between Christian churches has been taking place. Faced with a common menace that continues unabated, they are waking up to the question of whether they are not much more strictly isolated than they had heretofore realized. This awakening is manifesting itself in the field of literature as well. In a book which has attracted a great deal of attention, an Evangelical theologian has written apropos of the Roman Catholic Church: "Indeed, the Catholic Church has at all times been a place in which the Gospel lives, and such is still the case today." (Löwenich: *Der moderne Katholizismus)*. A declaration of this kind is a good indication of how times have changed. Even if one cannot agree with Löwenich when he makes the very important affirmation that the Evangelical Church "has the twofold task of proclaiming the truth of the Gospel and at the same time of maintaining its relationship with the general scientific consciousness of the truth," one would be grateful to him, as well as to others, if he were to make us see that the Catholic Church has become a genuine issue. We are also gratefully aware that we Evangelicals have likewise become an issue for the Catholic Church. The time should be definitely past when one church considered the other as a necessary evil. The churches are preparing to assist each other to be truly Christian in order to confront their future in the unity of faith as the one Body of Christ. One must admit with regret that relations between the churches have grown cooler during these latter years, not without determined efforts in this regard. Nevertheless, among the evangelical element on the Catholic side, as among the

Catholic element on the Evangelical side, one has and will experience the reality of Christ. On both sides there are experiences to be found which we can never gainsay. This renders possible and facilitates the necessary theological effort which we are carrying on and which we must continue prudently so that by our understanding and by our discussions, people will grasp that which it has been given to us to experience.

We must further take into account the deceitfulness and the hostility of the devil and of the world, which at every turn will strive to beat back that unity which is in the making. We must not allow ourselves to be deceived; and in fact, we must be grateful that these temptations remain within such limits as to make it possible for us to endure them.

Now, as always, and even more than ever, we stand in need of those who can lend their assistance, who will pray, and who will offer their encouragement. We are perfectly aware of having penetrated into new territory. But we also know that there is a large number of both clergy and laity who think as we do and for whom the way leading the churches closer to each other is the one which must be attained as soon as possible and in a determined manner. Letters coming to us are evidence of this, as well as the material assistance we have received.

We are sending you this circular so that you may know that we are continually at work and more joyfully than ever. But we would have you rally together those who have at heart the manifestation *(Erscheinung)* of Jesus Christ and the unity of His Body.

According to the precept of Sacred Scripture, we have before us, as we make this effort, those of our nation who are suffering from the division of the churches. We are also thinking of our brothers of that zone where today one is keenly aware that the churches must stand together. But in West Germany as well, a divided Christianity each day provides a new occasion of impeding the edification of our common existence. Against this we must offer our resistance.

We appeal to all to come to our aid.

Offenbach-Main, February 17, 1956

Dr. Hans Asmussen, D.D.
Pfarrer Ernst Fincke
Pfarrer Max Lackmann
Pfarrer Wolfgang Lehmann

ECUMENISM AND REUNION

Archbishop of Canterbury Discusses Church Relations at Edinburgh

At a meeting of the General Assembly of the Church of Scotland held at Edinburgh in May, Dr. Geoffrey Fisher, Archbishop of Canterbury, declared that he was optimistic about recent trends in church relations. Giving as his reason for this, the Anglican Primate said: "I am still optimistic, not because I think tomorrow something will happen, but because I am always an optimist when things are on the move."

During the course of his address to the Presbyterian Assembly, Dr. Fisher asserted that there was increasing agreement among the different confessions regarding the boundaries of the Catholic Church of Christ, which for practical purposes included all the baptized. Such a view, he said, would have been severely criticized twenty years ago, but today, at least in the Church of England, one could safely advocate it.

Another point made by the Primate was that the claims of each individual church to be the sole possessor and only authorized interpreter of the "Covenant of God" had given way to the "rediscovery of the true Covenant." This meant that in discussions on unity each denomination was ready to accept the fact that the various church bodies were liable to interpret the divine message in "slightly different senses." In any event, Dr. Fisher went on, the spirit of Christ was at work in all and "He does not bother all that much which of us has the right interpretation." In fact, the speaker concluded, every church was in some way unorthodox.

Commenting editorially on Dr. Fisher's speech, the Anglican *Church Times* expressed its concern that some of his remarks were open to misunderstanding and might give rise to "regrettable consequences." The statement concerning the baptized was a case in point. "There is," said the editorial, "certainly widespread agreement, in which theology and Christian common sense concur, that all *individual* baptized persons are in a real sense, by virtue of their baptism, within the Catholic Church. But it does not follow that all *organizations* of baptized Christians can be considered full and proper component parts of the Church, irrespective of the faith and order which these organizations hold and observe. His Grace himself did not, of course, draw this erroneous inference. But it is very easy for other people to draw it from his words."

The newspaper also took issue with Dr. Fisher's implication that the correct interpretation of the Christian message was actually not of primary importance. "Here again," continued the editorial, "there can be immediate assent to the reminder that God is certainly not tied to any single or particular channel of his grace among men, and that his Spirit operates wonderfully among all men of sincerity and truth. That is one thing. But it is quite another tro suggest, or to seem to suggest,

that the right intepretation of God's Covenant with lost mankind is a matter of secondary importance.

"His Grace pointed out that it was the duty of all to seek the best possible interpretation. It is, indeed, but this duty includes a willingness . . . to maintain the objective difference between truth and error, as it has been given to the Church from the beginning to distinguish between them.

"The cause of reunion will never be served by an attitude which might appear to sit slightly to questions of truth. Every priest and every bishop of the Church has been commissioned 'to banish and drive away all erroneous and strange doctrines'. It is hard to see how this trust can be adequately discharged, if the most contrary interpretations of the Covenant of God are to be accorded equal validity and an equal acceptance."

American Priest Defends Thesis on World Council of Churches

An American Catholic priest, Fr. Edward Duff, S.J., recently presented a thesis towards his doctorate at the Graduate Institute of International Studies at the University of Geneva. The thesis, which is entitled *The Social Thought of the World Council of Churches*, runs to more than 300 pages and endeavors to portray the "mind of the ecumenical community as it judges the contemporary social order." Rather than a theological study, the book deals with the make-up of the World Council, with particular emphasis on its social thought and philosophy.

The panel before which Fr. Duff defended his dissertation consisted of Dr. W. A. Visser 't Hooft, General Secretary of the W.C.C., Professor Jacques Freymond, director of the Graduate Institute of International Studies, and Dr. Wilhelm Röpke, professor of economics at the Institute.

Among the conclusions in his book, which is eventually to be published by Longmans Green and Co., Fr. Duff gives credit to the Ecumenical Movement as having "by its pronouncements and common action, made a distinct contribution to contemporary social thought whose importance should not be neglected. The World Council of Churches, it must never be forgotten, speaks for a constituency of different continents, races, and nationalities. It has proclaimed truths whose significance for a human world of justice and peace cannot be measured."

(EPS)

Faith and Order Secretary Cites Progress of Unity

Speaking to 125 church leaders at Buck Hill Falls, Pa. on the occasion of the annual meeting of the United States Conference for the World Council of Churches, Dr. J. Robert Nelson declared that considerable progress is being made towards Christian unity in spite of denominational antagonism. Dr. Nelson, who is secretary of the Department of Faith and Order of the W.C.C., pointed to the fact that

a growing number of religious bodies were negotiating for closer fellowship, intercommunion, or merger. Citing facts and figures, he said that there were at least twenty-eight church union schemes in progress in various countries throughout the world, some of them involving three or more denominations.

Declaring that Christian unity is "God's imperative and not man's option," Dr. Nelson affirmed that the realization of this truth is the "driving power" of the Ecumenical Movement among Protestant and Orthodox groups. Another observation that the Faith and Order secretary made was that "theologians, ministers, and other church members are recognizing their responsibility in seeking the reconciliation of divided Christians." *(N.Y. Times).*

American Methodists Offer New Plan for Merger with Episcopalians

Negotiations for unity which have been under way between the Methodist and Protestant Episcopal Churches in the United States were given further stimulus late in April during the proceedings of the Quadriennal General Conference of the Methodist Church. In a report of its Commission on Church Union, a proposal was made that would expedite the unification of the Methodist and Episcopal Churches by some thirty or forty years.

Presented to the conference delegates by Bishop Van Lee Holt of St. Louis, the new plan calls for a joint service at which all the bishops of both churches would be consecrated by a mutual laying on of hands. According to its supporters this arrangement would be far more advantageous than the plan offered for study last year by the Episcopalian Commission on Approaches to Unity. In conformity with the latter, at least three bishops of churches claiming historic episcopal succession would take part in the laying on of hands at subsequent consecrations of Methodist bishops. This plan also provides that the future ordinations of Methodist clergy be performed only by bishops consecrated in the above manner. Members of the Methodist Commission regard this method as too gradual and have therefore proposed their latest plan for consideration.

Lutheran Groups to Merge in the United States

Final steps towards a new American denomination were taken at Minneapolis in June when the Evangelical Lutheran Church at its twenty-second general convention voted in favor of applying for membership in the World Council of Churches. The E.L.C., which claims a constituency of about a million members, has thus moved closer to eventual amalgamation with two other Lutheran bodies: the American Lutheran Church with 862,000 members, and the United Evangelical Lutheran Church with 57,000. Plans for the merger of these three groups had begun in 1949 and required as a condition the application

for membership in the W.C.C., a requisite which the E.L.C. had up until June failed to meet.

Now that the decisive vote has been taken in the matter, the last real obstacle has been removed, and minor procedures remain to be gone through before a complete merger is realized. The date set for the latter is January 1, 1960, and the resultant body will then be known as the American Lutheran Church.

The new denomination will be the third largest Lutheran group in the United States. With a combined membership of almost 2,000,000, it will rank closely behind the United Lutheran Church in America and the Lutheran Church Missouri Synod, both of which have over 2,000,000 adherents each.

Jacobite Groups Enter Catholic Church in India

Within the past few months several groups of dissident Jacobites have entered the Catholic Church in the Archdiocese of Trivandrum in Malabar. Syro-Malankarese Archbishop Mar Gregorios recently received one group of 170 persons into the Church at Nalilla, a small town near Quilon, while at Thumapon a new mission has been established to provide for other converts to the Church.

The Jacobites, who are descendants of the native monophysite Christians of Syria and Mesopotamia, are to be found in considerable numbers in Malabar. It was one of their leaders, the Late Archbishop Mar Ivanios, who began a reunion movement in 1930 when he entered the Catholic Church, and since that time many thousands of Jacobites have followed his example. *(NC)*

Church Union Plan in Ceylon

A scheme of union which provides for the unification of five different denominations in Ceylon has recently been published there by the Negotiating Committee for Church Union. The plan is the result of twelve years of discussion and study on the part of the Anglican, Methodist, Baptist, and Presbyterian communions together with the Jaffna Diocese of the Church of South India. The present text is the third and final edition of the scheme which has been sent to the groups concerned with an earnest recommendation that it be studied carefully. Should it meet with acceptance, the earliest date by which it can be ratified would be 1959 or 1960.

Among the provisions of the Scheme of Union are the episcopal structure of the new denomination and of the ministry and the practice of both infant and believer's Baptism. *(EPS)*

AROUND THE WORLD

ROME

Holy Father Speaks of the Sacrament of Unity

In a radio address to the Italian National Eucharistic Congress at Lecce, His Holiness Pope Pius declared that if mankind has ever felt the need for unity and brotherhood, as exemplified in the "Sacrament of Unity," it feels that need today deeply and almost tragically.

"Divisions," said the Holy Father, "which break the living body of the human family apart into zones and sectors, groups and blocs—separated by what seems an unbridgeable gap—present a sorrowful spectacle. But this is even more painful when these divisions separate men who are doubly brothers, setting one against the other. For to the simple bond of human brotherhood should be added a higher bond based on the same faith in the same Redeemer, Our Lord Jesus Christ, recognized by all as their Saviour and the Master of their lives."

The Pope went on to say that disunity among men has manifested itself as the most difficult problem in all the ages of history, so much so that it would seem that its solution is beyond the capacity of mankind. It is precisely here that the efficacy of the Holy Eucharist makes itself felt. "The faith and Eucharistic communion," said the Holy Father, "are in very deed the bond given to men by God to restore the primordial unity of the human family . . . Faith in the Eucharist, Its everlasting presence, the mystical renewal of the sacrifice of Golgotha, physical and spiritual communion with Christ our only Redeemer, not only serve to remind men and spur them on to fraternal unity, but it actually brings this about in that Mystical Body to which a great number belong and to which all are called to join themselves."

The Pope told the participants in the Congress at Lecce that if they wanted to give the world and the future the precious wealth that is their faith in the Blessed Sacrament, they should turn to the Divine Host and ask for the grace of "unity and charity."

Finally, the Holy Father said, the very location of the Congress at Lecce—at the very end of the Italian peninsula—assumed a special significance because of its position between the East and the West. "Just as in the past," he declared, "your land formed the natural bridge toward that recondite East, the cradle of civilization and culture, from which the West drew inspiration and knowledge for its great destiny, so today once again on this solemn occasion of the Eucharistic Congress it is the spiritual base of all the souls who aim at uniting not only all men, but also earth with Heaven, through our only Mediator, Jesus Christ."

In his supplication to the Eucharistic Christ at the end of his discourse, the Pope prayed: "Grant that . . . all may be one with Thee, for

only thus will all be one in accordance with Thy ardent desire *ut omnes unum sint* which Thou hast left as Thy supreme testament to those of this world." *(Oss. Romano)*

Pope Views Cultural Exchange as Promoting Unity of Mankind

International exchange of culture can work in the interest of peace by fostering an "intellectual justice" which is "the fundamental condition of a more brotherly world founded on the duty of reciprocal information and understanding."

His Holiness Pope Pius XII made this statement in praise of the International Committee for the Unity and Universality of Culture which has recently added to its organization a Council for the Stability of Peace. He received members of the committee in a special audience during which he told them that their efforts in promoting the union of minds and hearts corresponded to the task received by the Church herself as a mission to be carried out on a higher plane.

Geographical barriers to cultural unity and universality, such as distances, climates, and natural frontiers, are losing their importance more each day. However, the Pope remarked, a wide difference in living conditions still stands in the way of that equality which all generous individuals wish for.

In an apparent reference to the problems of racial segregation in several parts of the world, His Holiness said that no one can in good conscience put to himself the question addressed to the Divine Master by a doctor of the Law some two thousand years ago: 'And who is my neighbor?' One's neighbor is every man, the Negro of Central Africa or the Indian of the forests of the Amazon.

"The gifts of civilization and of culture," the Holy Father went on, "have the advantage of not being lost as they are spread abroad, but on the contrary increase and become enriched with the space they conquer. This good seed of enlightenment and of life, this new taste for the truth, for beauty, and for goodness prosper on all terrain; and like the progress of the spirit—when it is in conformity with truth and the goodness of God—promotes that of the soul, so the patient efforts of the professor and of the teacher mark out the way for the pioneer of the Gospel."

The ideals of the International Committee for the Unity and Universality of Culture, especially in their application to the interests of peace, are "worthy of being taken as an example by all those who wish to concur efficiently for the moral betterment of mankind," the Holy Father declared. *(NC)*

Atonement Prayer League for Unity Wins Papal Approval

With an Apostolic Brief dated May 30 and introduced by the words, *Expiare hominum admissa eosque reconciliare Deo,* His Holiness Pope Pius has deigned to give the approval of the Holy See to an association

of prayer for Christian unity initiated by the Franciscan Friars of the Atonement, the community founded by Fr. Paul Wattson, S.A. Having for its objective the promotion of prayer and good works for the fulfilment of Our Lord's will "that they all may be one," the endeavor is known as the League of Prayer for Unity under the Protection of Our Lady of the Atonement. Begun with the approval of the Archbishop of New York, Francis Cardinal Spellman, the association has now been elevated to the rank of a Primary Union with the right of affiliating to itself other pious unions with the same purpose. The League has likewise been enriched with numerous indulgences for its members.

Announcement of the papal approbation was made in Rome by His Eminence, Nicholas Cardinal Canali, *Penitenziere Maggiore* of the Sacred Penitentiary and Protector of both congregations of the Friars and Sisters of the Atonement. To mark the elevation of the League, His Eminence was present to impart solemn Benediction at the Church of Sant'Onofrio on July 9, feast day of Our Lady of the Atonement.

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THE UNITED STATES

Russian Clergymen Visit the United States

Headed by Metropolitan Nicolas of Krutitsky, who is the second ranking prelate of the Russian Orthodox Church, a deputation of eight Russian clergymen visited the United States in June. The visit, which lasted twelve days, was made at the invitation of the National Council of Churches which had sent its own deputation to Russia in March. (Cf. *Unitas*, Vol. VIII, pp. 39-41). Besides Russian Orthodox churchmen, the visiting group consisted of representatives of other bodies: the Armenian Orthodox, the Evangelical Christian Baptists, and the Evangelical Lutheran Church of Latvia and Estonia.

The delegation was greeted upon its arrival by Dr. Eugene Carson Blake, president of the National Council of Churches. The tour planned by the latter organization took the Russian clergymen to seven different cities where they participated in specially arranged functions and carried on the discussions initiated in Russia last March.

In a statement to the press before the return of the group to Russia, Dr. Blake declared in part: "We have made progress toward understanding each other through our associations and conversations. There continue to be deep seated and very important disagreements among us; but where we have not reached agreement we are resolved to strive to achieve better understanding and through better understanding to comprehend more of the truth.

"Knowledge of the truth will help free us from the sin of enmity, to serve one another, and to create a just peace between men and nations. Faith, freedom, and justice are the most essential prerequisites for durable peace. Such peace is possible only when individuals

and nations recognize each other's human worth without trespassing on mutual freedom, and when they are in possession of rights and liberties conforming to the Christian conception of human dignity. To uphold the dignity of human beings and to safeguard that dignity it is especially necessary for the churches to achieve mutual understanding within the Christian community." *(RNS)*

Presbyterians Revise Rules Concerning Divorce

Meeting at Montreat, North Carolina, the General Assembly of the Presbyterian Church in the U.S. (Southern) agreed unanimously to accept recommendations regarding that church's stand on marriage and divorce. The nearly 500 delegates present voted in favor of deleting two paragraphs from their Confession of Faith which had allowed exceptions to the prohibition of marriage after divorce. Heretofore, marriage of the innocent party had been permitted after divorce had been obtained on grounds of adultery or willful desertion.

The new ruling is considered as now placing this denomination's view on marriage in complete accord with the New Testament doctrine that marriage is soluble only by death. Before taking effect this revision must meet with the approval of eighty-five presbyteries of the church, but this is regarded as assured.

An addendum to the report presented to the delegates stated that a majority of New Testament scholars no longer view the exceptive phrases of Matthew V, 32 and XIX, 9 as forming part of Christ's teaching on marriage. These phrases have been interpreted by many Protestants as apparently giving sanction for marriage after divorce on grounds of adultery. The report to the Assembly, however, stated: "If Jesus actually allowed remarriage after divorce, Mark, Luke, and Paul were misrepresenting Him by omitting this permission." *(N.Y. Times)*

Recent Catholic Statistics

According to figures published in the *American Catholic Directory for 1956,* published by P.J. Kennedy & Sons of New York, there are 33,574,017 Catholics in the United States, Alaska, and the Hawaiian Islands, an increase of 998,311 over the previous year; of these, approximately 139,000 are converts to the Church.

The *Directory* reveals that there are 48,349 priests, both diocesan and religious, in the United States, while Sisters number in the vicinity of 159,000. Increases are reported in every department of the Church's activity among Americans, one of the most notable being in the field of education: a total of 6,805,129 students are enrolled in the various Catholic educational institutions of the land; this shows an increase of 437,715 over the figure for the previous year. *(B. Pilot)*

ENGLAND

Noted Anglican Theologian Received into the Catholic Church

The Reverend Edward Charles Rich, formerly Canon of Peterborough and a prominent figure in Anglican theological circles, was received into the Catholic Church on the Vigil of Pentecost at the Farm Street Church of the Jesuit Fathers in London. Giving an account of his step in the English Catholic weekly, *The Tablet* (of May 26), Canon Rich declared that the final issue leading to his decision was "the attitude that the Church of England takes up towards Divine Truth and man's understanding of it." He felt that this no longer followed a Catholic line.

"Hitherto," the former Canon wrote at the conclusion of his article, "I have clung with a filial devotion to the Church of England, believing that in the Divine Providence it possessed the essentials of Catholicism. It has always been my endeavour to remain as loyal as was possible to my lawful authorities, and to be an *Anglican* Catholic. The inevitable tensions that such a position entail have at no time been easy, nor do they make for happiness or peace. But this seemed a small price to pay for truth and for the restoration of broken Christendom. During the whole of my ministry I have had a deep passion for unity, for the realization on earth of "the one Body and the one Spirit."

"I have willingly sacrificed place and position to make this vision come true. I have tried honestly to face uncomfortable facts and unwelcome truth in order to remove such obstacles as prejudice and ignorance have placed in the path of unity. To the very last I have remained in the Church of England, in the desperate hope that I might help in some small way towards the restoration of unity. I did not see that my personal peace was of importance in comparison with such a worthwhile task. In any case, I could not believe that my individual submission would help forward the cause so dear to my heart. On the contrary, I felt it would retard it. But now I have been led inexorably, after many weary years of search, to go out alone. I seem always to have been blessed with the gift of faith. At last I have been granted the grace of conversion to follow the clear Will of God."

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FRANCE

Centenary Celebration of l'Oeuvre d'Orient

Seven Cardinals and forty bishops of both the Latin and Eastern Rites were present in Paris in mid May for celebrations commemorating the first centennial of *l'Oeuvre d'Orient*, an organization begun in France to spread knowledge of the Catholic faith in Moslem countries and to furnish assistance to Catholics of the Eastern rites. The mem-

bers of the Sacred College attending the ceremonies in connection with the event were: His Eminence, Eugene Cardinal Tisserant, Secretary of the Sacred Congregation for the Eastern Church; Maurice Cardinal Feltin, Archbishop of Paris; Pierre Cardinal Gerlier, Archbishop of Lyons; Ignatius Gabriel Cardinal Tappouni, Syrian Patriarch of Antioch; Gregory Peter XV Cardinal Agagianian, Patriarch of Cilicia of the Armenians; and Angelo Giuseppe Cardinal Roncalli, Patriarch of Venice. Officials of the French Government together with members of the diplomatic corps of various Eastern countries also attended as guests of honor.

Launched as a co-operative movement in the last century under the direction of the famed Cardinal Lavigerie, *l'Oeuvre des Ecoles d'Orient* (as it was known until 1931) has done much in the field of education and in distributing relief to victims of war and other disasters. It has also rendered valuable assistance to missionaries and to those of the Eastern rites in Persia, the Balkan countries, Egypt, Cyprus, Turkey, Greece, Palestine, Syria, the Lebanon, Ethiopia and the Jordan. Warmly recommended to the Catholic world by Leo XIII in his encyclical *Sancta Dei Civitas, l'Oeuvre d'Orient* is particularly active in France, Belgium, Canada, and Luxembourg. *(Oriente Cristiano)*

Extensive Catholic Encyclopedia to be Published

The publication of a *Catholic Encyclopedia of the Twentieth Century* has recently been announced in Paris. The work will consist of 150 volumes, each having about 130 pages. Two volumes will be published each month so that the entire work will be available at the end of six and a half years.

M. Henri Daniel-Rops, prominent Catholic historian and writer, is editor in chief of the project. Among those who will assist him in preparing the different sections are His Eminence, Georges Cardinal Grente, Bishop of Le Mans; Archbishop Luis de Bazelaire de Ruppierre of Chambéry; Coadjutor Archbishop Gabriel Garrone of Toulouse; and Auxiliary Bishop Leon Suenens of Malines, Belgium. Count Vladimir d'Ormesson, French Ambassador to the Holy See, will edit the volume on the papacy.

The subjects to be dealt with in the encyclopedia will include philosophy, dogma, modern spirituality, the Sacraments, ethics, Holy Scripture, and history of the Church. Other themes will deal with the papacy, the liturgy, Christian art, literature, and non-Catholic religions.

M. Daniel-Rops has already contributed the first volume which is entitled, *What is the Bible?* This and the subsequent volumes will be published by the Librairie Arthème Fayard of Paris. *(NC)*

NORWAY

Legal Rights to the Ministry Voted for Women

Through a decision of their nation's parliament, Norwegian women now enjoy full legal rights to enter the ministry of their church. Formerly, the law required the approval of the parish before a woman could function as a minister. This law has recently been abolished by a clear majority of Parliament in the name of equality between man and woman. The vote on the proposal was occasioned by the fact that the Norwegian Government wished to ratify the Convention on Human Rights which stresses that equality.

The decision of Parliament was surprising in that it was taken in the face of episcopal opposition, with seven of the nine bishops voicing their disapproval. The two theological faculties also thought the step inadvisable in the light of scriptural evidence and church tradition. It was likewise felt that the naming of woman pastors by the government (which is free to appoint one of the applicants to a position) would be an imposition on the parish. In any case, the question is largely theoretical at the present time since there are few if any known applications for pastoral positions on the part of Norwegian women. *(EPS)*

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ROUMANIA

Indications of a Catholic Revival

It has been reported from Vienna that the Communist-controlled synod of the Roumanian Orthodox Church has warned its clergy of attempts to revive the Catholic Church of Byzantine Rite in Transsylvania. The Synod charged that many of the priests of that rite have remained loyal to the Catholic Church even though they had voted for "reunion" with the Roumanian Orthodox Church eight years ago. In consequence, these priests were being deprived of their parishes, and these were being taken over by trustees of the national Church.

Catholic sources in Vienna are quoted as saying that the Church in Roumania is gradually growing in strength in spite of stringent measures on the part of the government. It is difficult at the present time to determine the number of Byzantine Rite Catholics there. The only available figures are those of some years ago when there were an estimated 1,600,000 Roumanian Catholics of that rite. *(C. Herald)*

BOOK REVIEWS

STEVEN RUNCIMAN: *The Eastern Schism: A Study of the Papacy and the Eastern Churches during the XIth and XIIth Centuries.* vii and 189 pages; Oxford: Claredon Press; London: Cumberlege. Price 21 shills.

The question of the origin and the causes of the schism that unfortunately still prevails between the Eastern and the Western Churches is a subject of permanent interest. Much has been written on it in general, and careful studies of different phases of it—Dvornik on the Photian Schism; Michel on the Caerularian Schism—have appeared in these last few decades. But there is still room for further works, for neither after the time of Photius nor after that of Caerularius were relations between Rome and Constantinople irretrievably broken, though they could not be the same exactly as they were before. For one thing the historical scene was different. On the Western side the papacy was emerging from a period of decline into a new era of ecclesiastical reform when papal authority would receive the support of a carefully elaborated theory that would make it the dominant power in Europe, over kings and nations as well as over bishops and Churches. The Roman emperors were no longer Franks but Germans with large ideas of territorial expansion. The feudal system, especially in France, was working uneasily; and many cadet members of old families felt the need of *Lebensraum,* which made them ready to venture abroad to establish themselves in territories elsewhere. So the Normans found a footing in Sicily and Southern Italy. So, when Pope Urban conceived the idea of the Crusade, he found a ready acceptance, due to mixed motives consciously religious and less consciously expansionist. On the Eastern side the Byzantine Empire was receding from a period of great military success, with internal difficulties between the capital city and the provincial magnates, and the ever-present external threat from the encroaching power of the Turks. Its commerce was falling more and more into the hands of the active trading cities of Italy—Pisa, Genoa, and Venice. Its possessions in Southern Italy were being captured by the Normans who also had designs on Byzantine territories nearer to the capital. But the Norman power gave a common political interest to pope and emperor, for both suffered from their depradations, and on the whole made for friendly relations. Ecclesiastically, after the episode of Caerularius, there was a period of live-and-let-live between the Churches, with the Roman Church conscious always of its claim to be supreme and the Byzantine Church content with the theory of the Pentarchy and neither forcing the basic difference between them into a live issue.

This book, after an introductory chapter reviewing very briefly the history of the first 1000 years of Latin-Greek contacts, is a survey of the ecclesiastico-political relations during the XIth and XIIth centuries of the Eastern and Western Churches. At the beginning of

this period there was no schism; at the end there was. What had happened in the interval to produce it? The *Filioque* doctrine (so the author thinks) was not the basic cause, but the addition of that word to the Creed without the sanction of a general council, partly because it represented German dominance (this reason seems somewhat exaggerated), more because it typified the Roman claim to a supreme primacy, deeply offended Eastern susceptibilities. The Crusades, however, and their consequences were a prime cause. First they brought the common people of the East and West into contact, and neither emerged from it with a heightened esteem for the other—just the opposite. Then the unruliness of the crusading armies when in Byzantine territories led to friction between the authorities; and the opinion grew in the West—fanned by Bohemond—that the Greeks were uninterested in the holy cause and worse, that they were traitors to it. The formation by the Crusaders of independent States, particularly Bohemond's Antioch, worsened relations, for this was to the Greek mind treachery and perjury. The Church was involved when in Jerusalem there were difficulties between Latins and Greeks and in Antioch when a Latin Patriarch was substituted for the Greek, who took refuge in Constantinople. "One can therefore say that a schism started in Antioch in 1100, with two rival lines of Patriarchs... This schism at Antioch was a prime cause of the general schism between the Eastern and Western Churches" (p. 92). The climax, of course, was the disastrous Fourth Crusade which left a legacy of implacable hostility not only for the political action involved but also for the ecclesiastical, the imposing of a Latin Patriarch and bishops on the Greek Church.

Mr. Runciman's is a most interesting study of a sad state of things, and one can agree with the general conclusions that he draws, even if not with every individual opinion he expresses. I think, for example, that he underestimates the theological importance of the *Filioque* clause and that, even had the difficulty of its inclusion in the Creed been capable of amicable settlement, there would still have remained a divergence between the Churches in respect of it that would have been a cause of serious division. So, too, the various disciplinary difference —leavened and unleavened bread, beards, fasting, and the rest. While it is true that some of the more enlightened Byzantine hierarchs valued these at their true worth, Caerularius (and Leo of Ochrida) made much of them and not only as mere polemical darts. The monks and people of Constantinople, who were not particularly "enlightened," took them very seriously, and their influence from the time of the Iconoclastic controversy onwards was of no small importance. But I agree with the author that the fundamental difficulty that by the XIth century lay between the two Churches was the question of the papacy, the claim that the pope is head of the whole Church, and a claim which the East had often regarded uneasily in the past and now considered formally opposed to their recognised conception of the Church's polity. The Crusades, besides rousing political enmity, brought this question

down from the world of theological theory into the every-day life of the Eastern Church, and the memory of these events in the East is long.

Mr. Runciman, as was expected, has written in lucid and easy English, and he may rest assured that the hope he expresses in his preface will be fulfilled, "that this book will in no way embitter the problem but may help a little to lessen ill will."

J. GILL, S.J.

Pasteur MARC BOEGNER: *La vie trionphante.* Editions Berger-Levrault, 1954, pp. 142.

It is with genuine pleasure that I would like to communicate to our readers the number of reflections which occurred to me upon reading the text of the sermons delivered by M. Marc Boegner during the Lenten season of 1953. The author, who is one of the leading figures of French Protestantism, speaks with a vigorous eloquence of the last things of man: of death, the resurrection, the communion of saints, and the glory of Paradise. Without doubt, he must have enlightened, inspired, and aided his listeners. His meditation on the Gospel is done with a moving faithfulness. As far as the great truths are concerned, his belief is almost always in accord with Catholic teaching; in fact, at times a Catholic reader would interpret the words of M. Boegner in a fuller sense than what the author doubtless intended. For instance, when he writes that "as our mortal body draws near to the end of this earthly life, we are under obligation to grow in another life, the quality of which brings with it the promise and the certain hope of its eternity" (p. 92), he is here giving expression much more to the Catholic doctrine of grace than to that of the extrinsic justification of the Lutherans.

On one point, however, the author does go counter to the Catholic faith, although not polemically. This is when he holds that our time of probation does not end with death and extends the possibility of salvation to sinners dying in the state of impenitence. He even goes so far as to write as follows: "It is possible, I know, to construct from the texts of Sacred Scripture contradictory doctrines relating to the eternal destiny of sinners who have died unrepentant. According to the passages to which one adheres, it is possible to defend eternal punishment, conditional anihilation, or universal salvation." His own position is that of universal salvation. But what seems to us more serious than this particular error is that a Christian could admit revelation has left us in uncertainty on such a point of capital importance as the destiny of the soul after death. And if it is possible to interpret the Bible in such contradictory senses, must there not be an established authority, that of the Church, to keep us from what might well be a fatal error in such cases—and in many others as well?

M.P. ARMINJON: *Le mouvement oecumenique* (Efforts faits pour realiser l'union et le rapprochement des églises). P. Lethielleux: Paris, 1955, pp. 93.

This small volume of M. Arminjon is replete with useful informa-

tion concerning the present state of division among Christians and their attempts at reunion. The author reviews successively the position of the Catholic Church, that of the Eastern Churches, and that of the denominations growing out of the Reformation. It is particularly for its appraisal of the Protestant world that this book is to be recommended. After a survey of the unions and confederations attempted between the different confessions in Europe, America, and in mission lands, we are presented with a short but accurate exposition of the Ecumenical Movement.

M. Arminjon does not gloss over the difficulties of a *rapprochement* between Christians. Nevertheless, he concludes with words of hope. I, for one, have closed this book convinced more than ever that all hope of union lies in the prayer of all and that its realization is conceivable only within the fold of the Catholic Church. (1)

IRENEE BEAUBIEN, S.J., *Towards Christian Unity in Canada.* Palm Publishers, Montreal, 1956.

This book by Fr. Irenee Beaubien, published in both English and French, deserves to have many readers. It awakens zeal for genuine Christian unity by indicating the means of understanding it better day by day. This study is divided into two parts, the first of which gives an account of the situation of non-Catholics in Canada. Of these, the most important group is that of the United Church of Canada (Cf. *Unitas*, vol. II, pp. 81-85). Next in order come the Anglicans, the Presbyterians, the Baptists, and the Lutherans. The proportion of Catholics is high, exceeding 46 per cent.

More than an "ecumenical" endeavor, Fr. Beaubien's activity is a direct and living apostolate for individual conversion to the Church. One of his methods is the "Inquiry Forum." This consists in a course for adults which is announced beforehand and in which Catholic teaching is explained without controversy or disputation. In addition, a correspondence course has been organized by Fr. L. Fallon, C.M. There are also Catholic information centers which are open to all. Other endeavors are likewise being made in order to bring to the greatest possible number of non-Catholics the good news of the Catholic faith. All this activity is being carried on in an atmosphere of prayer, of respect, and of charity.

The second part of the book offers a number of examples of conversions to the Church. The author recounts eleven of these with a good deal of interest and variation, the effect of which goes to prove the conviction of Fr. Beaubien, that conversions are possible.

CHARLES BOYER, S.J.

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(1) The publisher's commendation declares that "this is the first time that the present subject has been dealth with in a French work." This statement is not exact. There is at least the book by Roger Aubert, *Problèmes de l'unité chrétienne,* and in 1950 there appeared *Unus Pastor* by this reviewer.